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PRRC emerging trends

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73% Of 'Opinion Leaders' State Belief In Evolution

PRINCETON, N.J. – A recent national survey of 1348 "opinion leaders," representing the sciences, business, the arts, and many other fields, shows 73% saying they agree more with evolution as an explanation of the origin of life and 13% saying they prefer "creationism" as an explanation.

While those who believe in evolution outnumber those who believe in creationism by nearly a 6-to-1 margin, most evolutionists surveyed say they believe in either a personal God or some sort of spirit or life force.

Four in 10 (40%) of these leading citizens say they believe in a personal God (that is, a God who observes one's actions and judges people), while 34% believe in "some sort of spirit or life force." Another 6% fall into the category of agnostics and indicate that they "don't really know what to think," while 14% can be considered atheists, indicating they "really don't think there is any sort of spirit, God, or life force."

Evolution theorists believe the earth is billions of years old and that life forms developed gradually over millions of years. To support their views, they cite evidence gathered during the last two centuries from geology, paleontology, molecular biology, and other scientific disciplines.

Those believing in creationism, on the other hand, generally hold that the earth and most life forms came into existence suddenly at some time within the last 10,000 years, resulting from an act of God.

Following is the question asked of the opinion leaders, selected at random from the latest edition of Marquis's WHO'S WHO IN AMERICA:

As you know, there has been a renewed debate between those who believe in the theory of evolution and those who believe in the theory of creationism. Do you agree more with the theory of evolution or more with the theory of creationism?

Here are the national findings:

EVOLUTION VS. CREATIONISM

Evolution	73%
Creationism	13
Undecided/both	14
	100%

PUBLIC IS EVENLY DIVIDED IN DEBATE

Whereas the nation's opinion leaders lean heavily in favor of evolution over creationism, the general public is evenly divided as the issue relates to the origin and development of man.

In a recent Gallup survey 44% say they believe that God created man in his present form within the last 10,000 years, while 9% believe in the theory of evolution with God not involved, and 38% believe that man evolved from less advanced forms of life in an evolutionary process guided by God.

Earlier this year, a Federal judge ruled that an Arkansas law requiring schools to balance their teaching of evolution and creationism violates constitutional guarantees of separation between church and state.

U.S. District Judge William Overton held that what Arkansas called "creation science" met none of the essential characteristics of science. Instead, he wrote, it was an effort "to introduce the biblical version of creation into the public schools of the state."

Survey respondents were handed a card with three statements and asked this question:

Which of the statements on this card comes closest to describing your views about the origin and development of man?

Here are the national findings:

VIEWS OF PUBLIC ON ORIGIN OF MAN

God created man pretty much in his present form at one time within the last 10,000 years	44%
Man has developed over millions of years from less advanced forms of life. God had no part in this process	9
Man has developed over millions of years from less advanced forms of life, but God guided this process, including man's creation	38
Other, don't know	9
	100%

Among the opinion leaders who believe in evolution is a 46-year-old educator from Massachusetts:

"Evolutionary theory is grounded in observation and its details are subject to public resolution. Creationism is a matter of faith and is, therefore, private and not subject to observationally grounded criticism."

A 41-year-old educator from Vermont had this to say:

"Creationism is based on myth and dogma. There's at least some intellectual foundation for evolution."

Another opinion leader who believes in evolution is a 53-year-old publisher from New York City who said:

"The scientific data are just too overwhelming; the creationism explanation of a God who created rocks with fossils in them is a less-than-satisfying argument."

A 54-year-old physician had this to say:

"I am a scientist. I can evaluate the evidence and can come to only one conclusion: the mechanism is still uncertain but the fact of evolution is obvious."

Said a professor of economics from Illinois:

"The evidence of evolution is stronger than the evidence for creationism. The only evidence for the latter is the speed with which evolution took place."

COMMENTS OF 'CREATIONISTS'

Among those who espouse creationism is a 67-year-old marketing expert:

"Evolution doesn't make much sense to me – everything tends to degrade rather than upgrade."

A business executive from Colorado had this to say:

"I believe in creationism – first of all, from early personal instruction coupled with continual concern with the issue and examination of the proponents of each view."

A 56-year-old accountant from Florida said, simply:

"We did not evolve from apes!"

MANY SEE HAND OF GOD IN EVOLUTION

Many survey respondents express a belief in evolution but see the hand of God in the evolutionary process. Said a 52-year-old college professor from Minnesota:

"Scientific evidence supports the evolution theory. I also believe that God, the Creator, did create from the evolved species of man a supernatural being, which has body and soul and is destined for eternal life."

"I believe in evolution because of my scientific training," said a 57-year-old technical researcher from New Jersey, "but I also believe that God's creative work took place through evolution."

A 58-year-old history professor from California noted:

"Evolution as a scientific theory appears to have wide acceptance and it does not threaten the original poetic Genesis explanation."

An 82-year-old retired lawyer from Minnesota said:

"Without doubt, there is evolution of species. But underlying all observation is the great fact that we are all part of an infinite creation. Without the supreme creative force we call God, there would be chaos."

UPCOMING SURVEYS WILL EXPLORE UNCHARTED AREAS IN RELIGION

Among the new studies being undertaken by the Gallup Organization and the Princeton Religion Research Center are the following:

- *The Role of Jesus Christ in the Lives of Americans Today*: What is our understanding of Jesus Christ and our commitment and relationship to Him? The survey is being conducted for the Robert F. Schuller Ministries.
- *The Impact of the 'Electronic Church' on the Beliefs, Attitudes and Lifestyles of the American People*. To be undertaken by the University of Pennsylvania Annenberg School of Communications and the Gallup Organization, this project is believed to be the first of its kind. It was initiated by the National Council of Churches, the U.S. Catholic Conference and National Religious Broadcasters to define and understand the effect of the nationally syndicated religious broadcasts known as the "electronic church."
- *Faith Development in the Adult Life Cycle.* This project seeks to identify and better understand relationships between the changing dynamics of life through adulthood and an individual's understanding of his or her faith. The survey is part of a larger study undertaken for Faith Development in the Adult Life Cycle (a research project of The Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minnesota). Dr. Kenneth Stokes is the Director/Administrator of Faith Development in the Adult Life Cycle.

Study Probes Views Of Episcopalians

(Condensed from an article which appeared in THE LIVING CHURCH, Sept. 26, 1982, WE LOOK TO THE FUTURE, by George Gallup Jr. The article is based on a survey conducted for the PRAYER BOOK SOCIETY.)

While there are certain positive signs of growth in the Episcopal Church, it is also important to note that the proportion of adults in the U.S. who give their preference as Episcopal has declined from 3% prior to the mid-1970s to 2% in more recent surveys. It is important to note that this figure does not refer to members, as the Rev. John A. Schultz correctly notes in the July 18 issue of THE LIVING CHURCH. Gallup surveys over the years have monitored religious *preference,* not membership.

Yet these so-called "periphery Episcopalians" must not be written off. In fact, a study we conducted for 30 denominations and religious groups, called the *Unchurched American,* found that of the 41% of the adult U.S. population who can be classified as "unchurched" (persons who are both non-members and non-regular churchgoers), the majority are "believers." They once belonged to a church. Half of this group say that they could see a situation where they could become "fairly active" members of a church and would be open to an invitation to do so.

Further evidence of a drift away from the Episcopal Church in recent years is seen in the fact that twice as many among the laity say they are *less* active rather than *more* active today than they used to be. The seriousness of this drift is underscored by the fact that both clergy and laity name "lack of growth" and "declining membership" as among the most important issues facing the Episcopal Church today.

At the same time, however, the surveys for the Prayer Book Society offer, in my estimation, a solid basis for encouragement about the future of the church. But before dealing with specific survey findings, which would appear to give cause for optimism, I would like to explore, briefly, reasons for the apparent drift away from the church in recent years.

The decline in membership in mainline churches has been attributed to many factors, including societal, lifestyle, and demographic factors. Internal changes within denominations may also, of course, be a factor in this decline.

To what extent has the Prayer Book issue been a factor in the drift away from the Episcopal Church? Given the wide range of possible factors, it would be difficult to conclude that the change in Prayer Books is one of the *prime factors.* Yet its importance as a factor is apparent when we examine reasons Episcopalians give for becoming less active than they used to be.

Of those persons in the survey who say they have become less active (55% of the total sample), nearly one-third say the change in Prayer Books was either a "very important" or "fairly important" factor in their becoming less active. At the same time, however, a total of 68% of the overall group said it was "not a factor at all."

Follow-up interviewing in Arlington, Va., conducted for the PBS, suggests that there are three basic dimensions to negative feeling about the change in Prayer Books: (1) a keen sense of loss of what is regarded as the beauty, structure, theological integrity, and spiritual power of the 1928 book; (2) a feeling that the decision made in Denver was arbitrary and insensitive to the spiritual needs of those who prefer the older book; and (3) the feeling that the change in Prayer Books is another example of change for change's sake, in a society which appears to be in a hurry to discard all vestiges of the past.

Now, in terms of a key focus of the survey – where do the Episcopal clergy and laity stand on the Prayer Book question? A clear majority, or 57% of persons who classify themselves as Episcopalians, still favor the older version, while 30% prefer the new book; another 6% are divided in their preference, while 7% do not express an opinion. The current figures represent little change in preference from the earlier (1979) survey conducted for the PBS.

The views of the clergy, today and in 1979, are in sharp contrast to those of the laity. In the current survey, 72% of clergy prefer the new book, while 17% favor the 1928 book, 9% like both equally, and 2% do not express an opinion. The latest findings indicate a slight lessening of support among the clergy for the newer book. In 1979, 80% of the clergy stated a preference for the proposed book, 14% for the 1928 book, and 6% voted for both.

In the case of both clergy and laity, and in both the 1979 and 1982 surveys, those who prefer the 1928 version feel more strongly about that choice than those who prefer the 1979 book.

The Episcopal laity in the current surveys are overwhelmingly of the view that their fellow Episcopalians who prefer the other Prayer Book should be allowed to use it – 88% of those who prefer the 1928 book feel this way, while 72% of those who prefer the newer book hold these views.

While the laity lean heavily in favor of allowing freedom of choice with regard to which Prayer Book is used, the clergy are divided, with 49% expressing support for such a course of action, and 47% opposed.

Continued on page 4

Of those clergy who prefer the 1928 book, 81% are in favor of freedom of choice, compared to 42% of clergy who prefer the 1979 book.

Findings Speak for Themselves

The findings, I believe, speak for themselves. A majority of Episcopal laity (as well as a significant proportion of the clergy) remain unhappy about the change in Prayer Books. And even among active members (defined as persons who categorize themselves as members and are also actively engaged in church-related activities), fully half regret the change.

It is not my job, as a survey researcher, to promote the cause of proponents on either side in the Prayer Book controversy. Yet there is no gainsaying the fact that many rank-and-file Episcopalians remain disgruntled about the change in Prayer Books, and such a mood, I fear, could undermine the efforts of the Episcopal Church in the years ahead to strengthen its membership.

It clearly behooves the Episcopal clergy to increase their efforts to reach out to those church members who are deeply concerned about changes in the church (including the change in Prayer Books) and to discuss the factors that led to these changes.

Mindful of the depth of feelings regarding the changes, I nevertheless feel strongly that the first step toward resolving the differences between persons on both sides of the key issues is a lowering of voices. Clearly this is a time not for confrontation, but for communication.

Both the clergy and laity surveys reveal the overall tug between those who feel there have been too many changes in the church and those who feel there have not been enough. Others welcome what they regard as a healthy tension between diverse viewpoints, noting that unity in diversity has been the genius of the Episcopal Church.

Not only is there a sharp divergence of opinion within the clergy, as indicated by survey results, but an ideological gap exists between the clergy and the laity. Both groups, for example, agree that social renewal starts with spiritual renewal, but the clergy are more inclined toward social activism than are their parishioners. In addition, the clergy are generally happier than the laity with shifts in church policy in recent years, such as the ordination of women.

Given the decline in recent years in the proportion of adults who give their religious preference as Episcopal, the trend toward one's becoming less active in his or her parish, the sharp disagreement on issues among the clergy and among the laity, and the ideological differences between the two groups, is there a basis for optimism about the future?

I believe there *is* such a basis, and for these reasons:

(1) Although both the clergy and laity consider the leadership of the Episcopal Church to be to the "left" or liberal side of where they place themselves, they hold generally positive views about those in roles of leadership.

(2) In many respects, laity and clergy appear to be on the same wavelength. For example, most among the laity feel that their clergy reflect their views to at least some extent. In addition, it is worth noting that Episcopalians tend to hold their clergypersons in higher esteem than do persons of other denominations. Turning to the views of the clergy, nine in 10 think their views reflect those of church members to at least some extent.

At the same time, however, it is important to note that fully half of the clergy feel that clergy and members are *not* in general agreement on most issues related to internal matters of the Episcopal Church.

(3) A majority of 54% of the laity surveyed say they would expect their feelings about the Episcopal Church to become more positive if the church continues on its present course. Highly significant in terms of the future, younger persons (18-34) among the laity feel more positive about their church than do older Episcopalians.

60% OF PUBLIC GAVE MONEY TO RELIGIOUS GROUPS IN 12-MONTH PERIOD TESTED

As many as six in 10 U.S. adults gave money to religious organizations during a 12-month test period.

This audit of the donation of time and money of Americans, based on a survey conducted earlier this year for the Robert F. Schuller Ministries, also shows that one-third of adults had donated time to helping the poor, disadvantaged or needy people in the previous 12 months.

Survey respondents were handed a card with six statements and asked this question:

On this card read off the letters of the things you have done in the past 12 months.

Here are the national findings:

DONATION OF MONEY AND TIME

	%
Donated money to a charitable cause	67
Gave money to a religious organization	60
Donated time to helping poor, disadvantaged or needy people	34
Donated time to religious work	28
Wrote a letter to a political official or signed a political petition	20
Sent contribution to one of the television ministries	8
None, don't know	14

Life After Death: What Americans Believe Now

(Reprint of article by Kenneth L. Woodward in McCALL's, June 1982.)

Mankind has always balanced the inevitability of death with belief in some kind of afterlife. And through Christianity, in particular, that belief has traditionally sustained the lives of most Americans.

According to a new study by the Gallup Organization, which it describes as "the most comprehensive survey on beliefs about ... the afterlife that has ever been undertaken," two thirds of Americans believe in life after death.

The study – the basis of a book called *Adventures in Immortality*, by George Gallup Jr., with William Proctor, published in June by McGraw-Hill – challenges some common assumptions. For instance, education does not weaken or destroy belief in an afterlife. On the contrary, Gallup found that college-educated Americans are more likely to hold such a belief than those with a high school education or less. What's more, the survey indicates that age is not a factor, either. Eighteen-year-olds are just as likely to believe in life after death as people over 50.

When asked to choose among 24 descriptions of life after death, two out of three respondents picked "It will be peaceful." Half (54%) supposed that they would be in the presence of God and that there would be love between people, and 42% looked forward to being with friends, relatives and spouses. Only 12% expected to have contact with people still on earth. (Five percent actually felt that the afterlife would be "boring.") In short, a clear majority of Americans are looking forward to a long celestial rest, which may say as much about the stress of being mortal these days as it does about images of the hereafter.

As might be expected, rather more people believe in heaven (71%) than in hell (53%). Perhaps because of the hellfire sermons they hear, rural and Southern Protestants are much more likely than urban dwellers and Catholics to profess belief in eternal damnation. Overall, 61% of Protestants and only 48% of Catholics expressed a belief in hell. The poor were more convinced of both heaven and hell than the affluent.

But hell, it turns out, is essentially for other people. Of those who believe in heaven, only 2% of women and 7% of men felt their chances of arriving there were poor. More Protestants (24%) than Catholics (14%) rated their chances for heaven excellent. On the whole, nearly two thirds of all respondents rated their chances at least "good," regardless of education, age, region or income.

The survey also examines beliefs that are not common to Christianity. The Gallup Poll found, for example, that nearly one American in four – including 21% of Protestants and 25% of Catholics – believes in reincarnation, a doctrine characteristic of Hinduism and Buddhism. Nearly as many think that contact with the dead is possible.

Will science "prove" someday that there is life after death? Despite a recent spate of books and popular articles affirming that possibility, only 20% of Americans think it will eventually be proved.

In general, Gallup found that women, by margins of five to ten percentage points, were more likely than men to be believers – in heaven, hell and the afterlife, as well as in their chances for eternal happiness. One exception to this was the question of whether human life exists on other planets: Half of the men believe it does; only 43% of the women do.

The survey does provide some evidence suggesting that certain ideas about life and death function as alternatives to conventional religious beliefs. Specifically, Gallup found that the less religious respondents – that is, those who are not members of a church, do not attend services regularly or do not claim to have had a "religious" experience – are more likely than others to believe that contact with the dead is possible, that there is life on other planets, that reincarnation exists and that science will eventually establish that life does indeed continue after death.

In an intriguing supplement to his major survey, Gallup compares the attitudes of "leaders in medicine" and of "leading scientists" to those of the general public. Only 32% of the physicians believe in life after death, 24% in heaven, 15% in hell.

The scientists were even less credulous. A bare 16% professed belief in life after death, 8% in heaven and half that many in hell. Yet 35% believe that there is human life somewhere in the starry spaces. Perhaps, like astronomer Carl Sagan, that's where they put their hopes for the future of mankind.

(End of article)

'NEAR DEATH' EXPERIENCES ALSO EXPLORED IN BOOK

ADVENTURES IN IMMORTALITY also reports on the first full-scale study of "near death" and "temporary death" experiences. The book catalogs and analyzes a broad range of first-person accounts of what happens as one approaches the threshold of death.

Among the findings of the study:

- Two million Americans have experienced an out-of-body sensation in connection with a near-death experience.
- 1.2 million adults perceived the presence of bright light.
- 2.6 million persons felt the sensation of being transported to another world.
- 2.7 million experienced a highly compressed re-examination of their lives.

Continued on page 6

The book also examines in detail views on the afterlife. Here are some key findings on belief in life after death:

LIFE AFTER DEATH

The question: *Do you believe in life after death, or not?*

	Yes %	No %	No Opinion %
NATIONAL	67	27	6
Men	61	30	9
Women	72	24	4
Whites	69	25	6
Nonwhites	54	38	8
College education	69	25	6
High school	67	27	6
Grade school	62	30	8
East	56	34	10
Midwest	73	21	6
South	75	22	3
West	61	32	7
18-29 years	68	26	6
18-24 years	67	26	7
25-29 years	69	25	6
30-49 years	67	27	6
50 & older	67	26	7
$25,000 & over	66	29	5
$20,000–$24,999 ...	70	22	8
$15,000–$19,999 ...	67	26	7
$10,000–$14,999 ...	72	24	4
$5,000–$9,999	62	29	9
Under $5,000	61	30	9

NEARLY HALF OF OLDER TEENS HAVE HAD 'CRISIS OF FAITH'

Nearly half (44%) of older teenagers, 16-18 years-old, interviewed in a recent Gallup Youth Survey, say they have had a "crisis of faith" – that is, a time in their lives when they had serious doubts about their religious beliefs.

While most (eight in 10) of those who say they have had such a period of deep questioning indicate that this has come about during their teenage years, as many as one-fifth say it occurred during their pre-teen years.

Having such a crisis of faith does not appear to cause alienation from organized religion, with teens who have had such an experience as likely as their counterparts to attend church or synagogue regularly, and as likely to say religion is "very important" in their lives.

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Belief In Biblical Inerrancy Has Declined Sharply Since 1963

PRINCETON, N.J. – Eight in 10 Americans believe in the divine origins of the Bible, with this large majority about evenly divided between those who believe that the Bible is the literal Word of God (37%), and the slightly larger percentage (42%) who feel that the Bible is the *inspired* Word of God.

Only about one American in 10 believes that the Bible is significant only from an historical standpoint, i.e., as a book of fables, legends, history and moral precepts recorded by men. An additional one in 10 Americans say they do not know the origins of the Bible or have no opinion about it.

Here is the trend in the public's attitude since this question was first asked 20 years ago, showing a sharp decline between 1963 and 1978 in the proportion of Biblical "literalists":

	1963 %	1978 %	1982 %
Bible is actual Word of God to be taken literally, word for word	65	38	37
Bible is inspired Word of God – not everything should be taken word for word	18	45	42
Bible is ancient book of fables, legends, history and moral precepts, recorded by men	11	13	11
None, can't say	6	4	10
	100	100	100

That the Bible represents the literal Word of God remains the majority belief in most so-called downscale population groups, however, including: persons with a grade-school education (56%), persons with less than $5,000 annual income (55%), and non-whites (52%).

Biblical literalism approaches a majority, i.e., a plurality position, in the following groups: rural residents, Protestants as a group, persons 65 years and older, and Southerners.

	Literal %	Inspired word %	Fables %
NATIONAL	37	42	11
Grade school	56	31	2
Under $5,000 per annum	55	27	9
Non-whites	52	24	7
Rural	48	39	7
65 years of age and older	47	41	5
Protestants	47	41	6
Southerners	46	36	7

Among Catholics and the following "upscale" groups, the view of the Bible's origin is almost the exact reverse. The majority position is that the Bible is the inspired Word of God. Only about one in four believes the Bible is the *literal* Word of God – virtually matched by the proportion who say that the Bible is just a book of fables.

	Inspired word %	Literal %	Fables %
NATIONAL	37	42	11
Catholics	55	26	9

$25,000 and over per annum	52	24	19
Professional and business	52	22	20
College	50	21	22

Analysis of the survey data by respondents' level of religiosity reveals that the literal interpretation of the Bible is the strong majority belief, as high as 75%, among the spirtually committed, 63% among the religious far right, and 57% among those persons who attend church more than once a week.

Among those groups with a very *low* level of religiosity, the plurality position – although it never reaches a majority – is that the Bible is only an ancient book of fables.

	Literal %	Inspired word %	Fables %
HIGH RELIGIOSITY			
Very high spiritual commitment	75	22	1
Listen to religious radio	60	34	2
Far right religious philosophy	63	31	3
Very high Christian life	56	34	4
Watch religious TV .	56	36	3
Religion very important in life	53	38	4
Attend church more than weekly	57	37	2
LOW RELIGIOSITY			
Very low spiritual commitment	8	29	45
Far left religious philosophy	18	34	42
Religion not important in life	12	31	40
No religious preference	15	22	39

One Person In Seven Reads Bible At Least Daily

A total of 15% of Americans reads the Bible at least daily. Roughly the same percentages read the Bible weekly (18%) and monthly (12%). At the other extreme, about one person in four (24%) never reads the Bible.

Bible readership varies a good deal, however, depending on a person's socioeconomic and demographic background. For example, among older citizens, particularly the widowed, as many as one in three reads the Bible daily (34%). Similarly 27% of persons over 65 claim to read the Bible at least daily.

High daily readership is also recorded in the South (23%), among non-whites (23%), and females (21%).

In contrast, only about one in 10 in the following groups reads the Bible daily: younger persons (18-24), males, Easterners, the college-educated and those living in the nation's largest cities.

Analysis of Bible reading based on one's religious orientation reveals extremely high daily readership among the following groups: the religiously involved (63%), the spiritually committed (58%), those attending church on more than a weekly basis (48%), evangelicals (48%), and the following religiously conservative groups: those describing their religious philosophy as "far right" (38%) and those claiming to be leading a very high Christian life (33%).

Bible reading among the Catholic population is about one-third the percentage for Protestants. Only 7% of Catholics state they read the Bible at least daily compared to 21% for Protestants.

Among Protestants belonging to evangelical denominations, as many as three in 10 reads the Bible daily as compared to only 17% for mainline Protestant denominations – about the same as the overall national figure.

Third Of Church Members Believe Gays Are Not 'Good Christians'

As many as one-third (36%) of church members in the U.S. hold the opinion that homosexuals cannot be good Christians or Jews, an opinion shared by far fewer (22%) non-members.

In addition, a total of 57% of church members, compared to 40% of non-members, feel that homosexuality should not be considered an acceptable alternative lifestyle.

On the issue of whether homosexual relations between consenting adults should be considered legal, 40% of church members reply in the affirmative, while 55% of non-members do so.

ARE HOMOSEXUALS MORE UNHAPPY THAN OTHERS?

Church members (who represent about 70% of the adult population) are somewhat more likely than non-members to say homosexuals lead unhappy lives, have problems with alcohol and other drugs, and are involved in crime.

Members and non-members are equally likely to hold the opinion that homosexuality is something a person is born with, with 17% of both groups expressing this view.

HIRE HOMOSEXUALS FOR THE CLERGY?

Should homosexuals be hired for the clergy? One-third of church members say yes, compared to 50% of non-members.

Here are the questions and results, in tabular form, with comparisons, where available, from a 1977 Gallup survey:

In your opinion can a homosexual be a good Christian or a good Jew, or not?

GOOD CHRISTIAN/JEW?

	Can be	Cannot be	No opinion
	%	%	%
Members (1982)	51	36	13
(1977)	51	35	14
Non-members (1982)	59	22	19
(1977)	58	27	15

Do you feel that homosexuality should be considered an acceptable alternative lifestyle, or not?

ACCEPTABLE LIFESTYLE?

	Members	Non-members
	%	%
Yes	29	43
No	57	40
No opinion	14	17

Do you think homosexual relations between consenting adults should or should not be legal?

LEGALITY OF GAY RELATIONS?

	Members	Non-members
	%	%
Should	40	55
Should not	45	27
No opinion	15	18

Just your opinion, is homosexuality something a person is born with, or is homosexuality due to other factors such as upbringing or environment?

HEREDITY VERSUS ENVIRONMENT?

	Members	Non-members
	%	%
Born with	17	17
Environment	53	49
Both/Neither	14	17
No opinion	16	17

Do you think homosexuals should or should not be hired for the clergy?

HIRE FOR CLERGY?

	Should	Should not	No opinion
	%	%	%
Members (1982)	33	57	10
(1977)	32	58	10
Non-members (1982)	50	39	11
(1977)	46	41	13

HOW TO REACH THE UNCHURCHED AMERICAN

Some 61 million American adults are not members of any church. Yet as many as half this number see a situation where they could become active members of a church today.

A nationwide study – the first to deal specifically with the values, interests, and backgrounds of the unchurched – points to concrete steps that can be taken to reach those who are churchless. This study was carried out by the Gallup Organization and the Princeton Religion Research Center for a coalition of 31 religious groups and denominations.

The report on this study has been reprinted due to popular demand. To order, send $15 to the Princeton Religion Research Center, Inc., P.O. Box 310, 53 Bank Street, Princeton, NJ 08540.

Catholics Favor Nuclear Disarmament Proposals

The views of the nation's rank-and-file Catholics on nuclear disarmament tend to reflect those of their church leaders.

More than 250 Catholic bishops recently convened in Washington, D.C., to debate the moral implications of U.S. nuclear defense policy. The bishops' consensus will be announced in a pastoral letter on nuclear disarmament.

In a recent national Gallup referendum, American Catholics narrowly opposed a *unilateral* freeze on the production of nuclear weapons, 53% to 47%, virtually the same as the 55% to 45% negative vote of non-Catholics.

The bishops' conference is sharply divided on nuclear policy, with a draft version of the proposed pastoral letter declaring "first use" of nuclear arms to be immoral. Further, according to the draft letter, nuclear-deterrent policy is valid only if arms reduction is vigorously pursued at the same time.

Earlier Gallup surveys recorded Catholics' opinions on other matters debated at the conference of bishops:

- Catholics overwhelmingly favor a *bilateral* agreement with the Soviet Union to discontinue building nuclear weapons, 82% to 13%, with 5% undecided.

- Eight Catholics in 10 (81%) say they would approve if President Reagan proposed to the Soviet Union that both countries *reduce* their present stock of nuclear weapons by half. Non-Catholics also approve, but by a slightly smaller (73%) majority.

- Catholics, by a very close 50% to 42% vote, endorse an agreement between the superpowers to *destroy* their present nuclear arsenals. Non-Catholics are almost evenly divided on this proposal, with 46% in favor and 44% opposed.

- Catholics and non-Catholics are equally skeptical that the Soviet Union would live up to such an agreement, with three in four in both groups saying the USSR would be "not at all likely" to conform.

- By narrow margins, Catholics and non-Catholics feel that "war is an outmoded way of settling differences between nations," with this belief held by 53% of Catholics and 49% of non-Catholics. The opposite point of view, that "wars are sometimes necessary to settle national differences," is expressed by 42% of Catholics and 43% of non-Catholics.

4 IN 10 TEENS SAY RELIGION 'VERY IMPORTANT' IN LIVES

Four in 10 teens (40%) say religion is "very important" in their lives, while 41% say it is "fairly important," 12% "not too important" and 6% "not at all important."

These findings are a virtual carbon copy of those recorded in three earlier Gallup/AP Youth Surveys, as seen in the results of the following question:

How important to you are your religious beliefs – very important, fairly important, not too important, or not at all important?

IMPORTANCE OF RELIGION IN LIVES OF TEENS

	1977	Early 1981	Late 1981	1982
	%	%	%	%
Very	42	43	42	40
Fairly	43	41	41	41
Not too	11	11	12	12
Not at all	3	4	4	6
No opinion	1	1	1	1
	100	100	100	100

'HIGHLY SPIRITUALY COMMITTED' ARE HAPPIEST PEOPLE IN U.S.

A total of 44% of the national adult population say they are "very happy," while 51% say "fairly" and 5% "not too happy."

The highest proportion of those in the "very happy" category are persons who are highly spirtually committed, with 68% offering this self-assessment.

Also high in terms of those saying they are very happy are persons who attend church more than weekly, those who feel they are living "very Christian lives," members of evangelical churches, and those who place themselves on the far right in terms of their religious beliefs.

Those in *low* religiosity categories are far less likely to say they are "very happy." For example, only 29% of those who feel they are living "a not very Christian life" indicate this high level of happiness.

Similar patterns are noted in the case of *personal satisfaction.* For example, 45% of the national sample say they are "very satisfied" with the way things are going in their life, while the figure is 63% among those with high spiritual commitment and 36% among those with low commitment.

Teens Say Churches Are Giving Adequate Answers To Problems

Large majorities of America's teenagers credit their churches with giving satisfactory answers to the moral problems and needs of the individual, the problems of family life and man's spiritual needs.

Teenagers are found to be somewhat more likely than adults to give their churches high marks in each of the three areas covered in the latest Gallup Youth Survey. And they are *far* more likely to give their churches good marks than are the nation's opinion leaders. The survey of opinion leaders is based on a random sample of persons listed in *Marquis's* WHO'S WHO IN AMERICA and represents the sciences, business, the arts, and many other fields.

Following is the question asked and the national findings:

Generally speaking, do you think your church is giving adequate answers to: (a) the moral problems and needs of the individual; (b) the problems of family life; and (c) man's spiritual needs?

IS CHURCH GIVING ADEQUATE ANSWERS TO . . .

. . . the moral problems and needs of the individual?

	Teens	Adults	Leaders
	%	%	%
Yes	64	61	36
No	26	26	48
No opinion	10	13	16
	100	100	100

. . . the problems of family life?

	Teens	Adults	Leaders
	%	%	%
Yes	68	63	24
No	22	24	53
No opinion	10	13	23
	100	100	100

. . . man's spiritual needs?

	Teens	Adults	Leaders
	%	%	%
Yes	80	73	35
No	11	14	41
No opinion	9	13	24
	100	100	100

Even teens who do not attend church, or attend irregularly, lean decidedly to the view that their churches give adequate answers to the areas covered in the survey, as seen in the following table:

IS CHURCH GIVING ADEQUATE ANSWERS TO. . .

. . .the moral problems and needs of the individual?

	Regular churchgoers	Non-regular
	%	%
Yes	80	52
No	17	33
No opinion	3	15
	100	100

. . . the problems of family life?

	Regular churchgoers	Non-regular
	%	%
Yes	82	56
No	14	29
No opinion	4	15
	100	100

. . . man's spiritual needs?

	Regular churchgoers	Non-regular
	%	%
Yes	90	71
No	6	15
No opinion	4	14
	100	100

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2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information which can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning.

Religion in America, 1982 can be ordered for $25 through the Princeton Religion Research Center.

Drinking: Problem In 33% Of Homes

As many as one American in every three says a drinking-related problem has caused trouble in his or her family, according to a recent nationwide survey conducted by the Gallup Organization, Inc., in close cooperation with the Care Unit Programs.

The survey also reveals that an overwhelming eight in 10 Americans believe alcohol abuse is a major national problem.

One of the most disturbing findings in this new study is the perception of alcohol-related family problems reported by younger people. Among 18-24-year-olds, fully 40% say that alcohol abuse has troubled their families. The figure for 25-29-year-olds is 37%; for the 30-49 group, 35%; and for ages 50 and above, it is 26%.

CAN DRINKING LEAD TO OTHER DRUGS?

When asked whether they believe heavy drinking can lead to the use of other drugs, survey respondents are evenly divided, with 47% saying "yes" and 45% perceiving no connection.

The survey also shows that a large and growing majority of Americans believe that alcoholism is a disease and should be treated as such in a hospital. The 79% holding this view is the largest figure recorded for this question since it was first posed, in 1955.

Alcoholism was officially classified as a disease in 1955 by the American Medical Association.

A majority (59%) agrees that treatment for alcoholism should be covered by medical insurance.

When respondents are asked where they would advise treatment if a member of their own family or a close friend were ill with chronic alcoholism, most choose either a hospital treatment program or a self-help group or meetings. The remainder of responses splits among half-way houses, publicly-funded treatment programs, and others.

PERCENTAGE OF DRINKERS LOWEST SINCE 1969

The percentage of Americans who drink alcoholic beverages declined from 70% in 1981 to 65% in another recent Gallup survey, and now represents the lowest level of alcohol use since 1969. The audit was started in 1939.

The decline in alcoholic beverage use is more pronounced among older Americans (50 and older), persons whose formal education ended at the grade-school level and those whose family income is less than $15,000 per year. These findings suggest that the current recession may be causing some people to curtail spending on alcoholic drinks in favor of household necessities.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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41% Of Adults In U.S. Attended Church In Typical Week Of '82

PRINCETON, N.J. – Four in 10 U.S. adults attended church or synagogue in a typical week of 1982.

The 41% recorded in the 1982 annual Gallup Poll audit matches the percentage recorded for 1981.

The rate of churchgoing in the U.S. has remained remarkably constant since 1969 after having suffered a decline from the high points of 49% recorded in 1955 and 1958. Attendance, in fact, has varied by no more than two percentage points since 1969 in these yearly audits.

To estimate the average attendance during 1982, surveys of representative samples of the adult population were made in seven selected weeks during the year. A total of 10,813 adults, 18 and older, were personally interviewed in scientifically-selected localities across the nation. This question was asked:

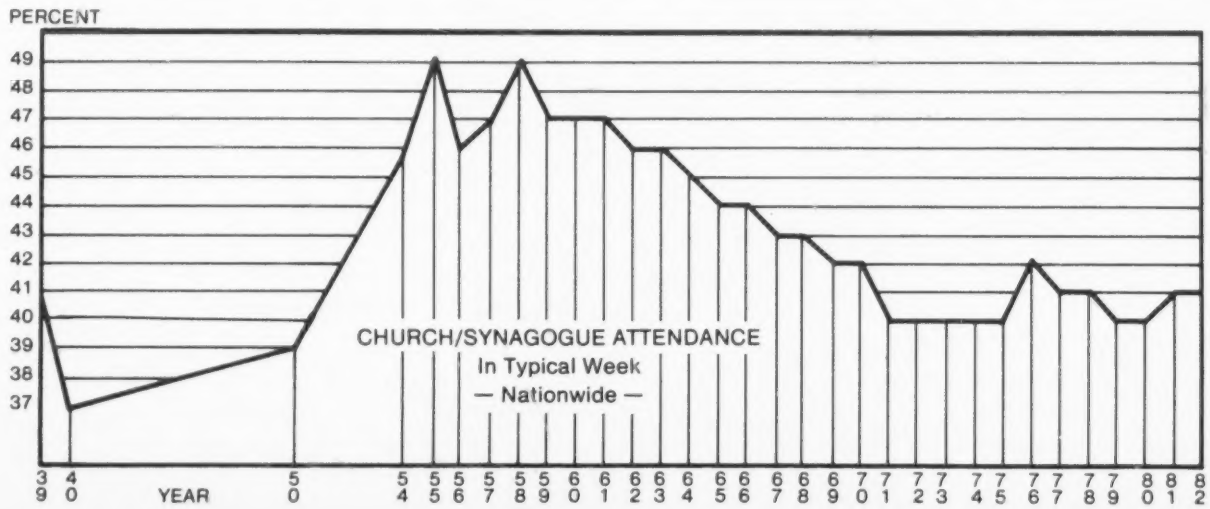
Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is the full trend since 1939. The audits from 1955 to 1982 were based on an average of the combined results of several surveys during each year. The figures prior to 1955 were based on a single annual survey. A total of 200,000 adults have been interviewed in these audits since 1950 alone.

CHURCH/SYNAGOGUE ATTENDANCE AMONG U.S. ADULTS
(% Attending in average week)

1982	41%	1966	44
1981	41	1965	44
1980	40	1964	45
1979	40	1963	46
1978	41	1962	46
1977	41	1961	47
1976	42	1960	47
1975	40	1959	47
1974	40	1958	49*
1973	40	1957	47
1972	40	1956	46
1971	40	1955	49*
1970	42	1954	46
1969	42	1950	39
1968	43	1940	37**
1967	43	1939	41

*High points
**Low point



32% Watch Religious TV Each Week

Fully one-third of Americans (32%) say they have watched religious programs on television within the last seven days, with approximately half this percentage (15%) viewing these programs for more than an hour.

From a socio-economic standpoint, most likely to have viewed religious TV broadcasts within the last seven days are: residents of the South (46%), rural areas of America (41%), older persons (those over 50 years of age), and several of the so-called downscale or less affluent population groups: blacks (43%), persons in lower income households and those with a grade school education.

In contrast, *least* likely to have watched TV broadcasts within the last week are: Easterners (22%); big city residents (21%); and up-scale groups, including the college-educated (21%), those in the professional and business class, and persons earning $25,000 per year or more (24%).

EVANGELICALS SEEN AS FREQUENT VIEWERS

Analysis of religious TV viewing by the various religious breakdowns reveals that evangelicals, both in terms of denominational preferences and stated ideology, to be among the most frequent viewers of religious TV.

In both instances, about six in 10 have watched religious broadcasts on TV within the last seven days, and half this number, about three in 10, have watched for more than one hour within the last seven days.

Similarly, the highly spiritually committed (60%) state they have watched religious TV within the last week, again with three in 10 claiming to have watched over an hour.

Other heavy viewers are those describing their religious ideology as "far right," those claiming to lead a very Christian life, those who have listened to religious *radio* within the last seven days and those who indicate that religion is a very important factor in their lives.

GROUPS WHO WATCH LEAST

Low religious TV viewership occurs in the following groups: those claiming no denomination preference (12%), the ideologically liberal, far left (12%), those saying they lead a very un-Christian life (11%), and those who are highly religiously uninvolved, the highly spiritually uncommitted (6%), and those who say religion is *not* important in their lives (9%).

Interestingly, Catholics are only about half as likely to have watched religious TV within the last week, with 21% claiming viewership, compared to 41% of Protestants.

WATCH RELIGIOUS PROGRAMS ON TV

	Within last 7 days %	More than 1 hour %
NATIONAL	32	15
HIGH RELIGIOSITY		
Evangelicals	63	32
Evangelical denominations	60	27
Very high spiritual commitment	60	30
Listen to religious radio	57	26
Attend church more than weekly	51	26
Far right religious philosophy	51	25
LOW RELIGIOSITY		
Very low spiritual commitment	6	1
Religion not important in life	9	3
No religious preference	12	3

COMING IN 1983 IN EMERGING TRENDS

Future issues of EMERGING TRENDS will shed light on these key questions:

- What are the key stumbling blocks to faith?
- Are Catholics continuing to increase in proportion to the population as a whole?
- What are the religious beliefs and needs of "opinion leaders" in American society?
- Do Americans prefer a traditional or a modern approach to religious services?
- What is the appeal of unconventional religions and cults in the U.S. today?
- Are there signs of religious renewal on the campuses of America?

These are just a few of the areas that will be covered in EMERGING TRENDS during 1983.

Survey results will be analyzed on the basis of many demographic groups, including: persons 65 and older, non-whites, young adults, persons living in the West.

International Gallup survey results will be reported from time to time to afford comparison with U.S. data.

TO KEEP ON TOP OF RELIGIOUS TRENDS IN 1983, BE SURE TO READ *EMERGING TRENDS* !

Perceptions Of Public Reflect Stability In Religious Trends

Public perceptions of the influence of religion on American life have shown little change during the 1980's. A total of 46% in the latest (December) survey say religion is losing its impact on society, while 37% feel religion is gaining in this respect. Another 10% feel that religion is neither losing nor increasing its influence, while 7% do not express an opinion.

Between 1957 and 1970, the proportion who said "losing" rose dramatically, from 14% to 75%. By 1976, however, this percentage had declined to 45%, about the level recorded in subsequent surveys.

PERCEPTIONS MATCH ATTENDANCE TREND

It is important to bear in mind that the survey figures represent public *perceptions.* At the same time, however, a comparison of trends over the last quarter century shows that the public's perceptions regarding the influence of religion closely match attendance at church or synagogue.

For example, church attendance trended downward between the late 1960's and early 1970's, when it tended to level out.

QUESTION ASKED SINCE 1957

Following is the question that has been asked in 15 surveys since 1957:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Of considerable interest is the fact that the proportion saying religion is losing its influence differs little on the basis of age, region of the nation, sex, and educational level.

PROTESTANTS, CATHOLICS DIFFER IN THEIR VIEWS

Some differences, however, are noted in the perceptions of Protestants and Catholics. The former lean 46% to 43% to the view that religion is increasing rather than losing its influence on society, while Catholics hold the opposite view by the ratio of 49% to 37%.

Regular churchgoers are somewhat less inclined than are non-churchgoers or irregular attenders to say that religion is losing its influence on American life.

Those who are church members and say religion is very important in their lives tend to be more optimistic than do their counterparts, as seen in the following table:

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Losing %	Increasing %	Same %	No opinion %
Attended church in last 7 days	40	47	9	4
Did not	47	38	9	6
Church member	44	43	9	4
Non member	47	37	10	6
Religion very important in life	42	47	7	4
Fairly	49	36	11	4
Not very	47	29	15	9

Following is the full national trend. The proportions saying "the same" or "don't know" are not included in the table.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Losing %	Increasing %
1982	46	37
1981	46	38
1980	46	35
1978	48	37
1977	45	36
1976	45	44
1975	51	39
1974	56	31
1970	75	14
1969	70	14
1968	67	18
1967	57	23
1965	45	33
1962	31	45
1957	14	69

8 In 10 Want Tougher Laws Dealing With Pornography

Tested on seven key societal issues, a total of 77% of the national sample say they favor tougher laws on pornography, while 64% favor excluding homosexuals from teaching in public schools. A majority, 53%, also take a conservative position on requiring prayers in public schools, while 56% favor a mandatory death penalty for murder.

The public tends to a liberal point of view on the ERA (a total of 59% favored the amendment in a survey taken prior to its legislative defeat) while 29% favor a ban on all abortions.

Those surveyed take a generally "middle-of-the-road" position on "increased spending for social programs," with 48% in favor and 48% opposed, as seen in the following table:

ATTITUDES ON SOCIETAL ISSUES

	Favor %	Oppose %	No opinion %
CONSERVATIVE POSITIONS			
Tougher pornography laws	77	21	2
Excluding homosexual teachers in public schools	64	33	3
Requiring prayers in public schools	53	44	3
Mandatory death penalty for murder	56	41	3
LIBERAL POSITIONS			
ERA (Equal Rights Amendment)	59	36	5
Abortion ban	29	69	2
MIDDLE OF ROAD			
Increased spending for social programs	48	48	4

Persons in high religiosity categories take far more conservative positions than do those in low religiosity categories on virtually all seven issues tested.

Interestingly, however, views on the death penalty differ little in terms of level of religiosity.

Persons in high religiosity categories are far more inclined than their counterparts to favor tougher laws on pornography but both groups nevertheless back stricter legislation, as seen in the accompaning table.

Survey respondents were handed a card and asked:

This card lists various proposals being discussed in this country today. Would you tell me whether you generally favor or generally oppose each of these proposals?

	CONSERVATIVE POSITIONS (Percent Favor)				LIBERAL POSITIONS	
	Tougher pornography laws %	Excluding homosexual teachers in public schools %	Requiring prayers in public schools %	Mandatory death penalty for murder %	ERA (Equal Rights Amendment) %	Abortion ban %
NATIONAL	77	64	53	56	59	29
HIGH RELIGIOSITY						
Attend church more than weekly	87	71	65	51	47	51
Evangelical beliefs	86	80	83	55	47	47
Far right religious philosophy	86	75	70	58	47	46
Religion very important in life	83	69	68	55	52	38
Very high spiritual commitment	83	76	81	53	50	45
LOW RELIGIOSITY						
Very low spiritual commitment	53	45	21	48	76	11
Very low Christian life	53	48	30	58	83	15
No religious preference	55	49	22	51	68	16
Religion not important in life	56	47	23	49	76	14

67% Say They Are Church Members

Two in every three U.S. adults say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined in the period between the mid-1940's and the late 1970's. Over the last five years, however, the percentage has levelled out.

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

RESULTS BASED ON 7 SURVEYS

The 1982 membership figure is based on an average of seven surveys conducted in selected weeks during the year. A total of 10,813 adults, 18 and older, were personally interviewed in 300 scientifically-selected localities across the nation.

This question was asked:

Do you happen to be a member of a church or synagogue?

Following is the trend:

CHURCH/SYNAGOGUE MEMBERSHIP
(% Saying they are members)

1982	67%*
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76**
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

*Low point
**High point

56% SAY RELIGION VERY IMPORTANT IN THEIR LIVES

A majority of U.S. adults (56%) say religion is "very important" in their lives, while 30% say "fairly important" and 13% "not very important."

These findings, based on an average of four surveys conducted during 1982, are virtually the same as those recorded in 1981 and 1980, indicating a remarkable stability in this trend.

The percentage of Americans who say religion is very important in their lives plunged from 75% in 1952 to 52% in 1978, but since that time has shown a gradual upturn, reaching 56% in later surveys.

Following is the question asked in each survey:

How important would you say religion is in your own life – very important, fairly important, or not very important?

Here is the trend:

HOW IMPORTANT IS RELIGION IN LIFE?

	Very %	Fairly %	Not very %	No opinion %
1982	56	30	13	1
1981	56	29	14	1
1980	55	31	13	1
1978	52	32	14	2
1965	70	22	7	1
1952	75	20	5	*

*Less than one percent.

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4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Religious Figures Prominent On 1982 'Most Admired' Lists

Religious figures are prominent on the 1982 Gallup Poll "Most Admired" lists.

Pope John Paul II, the Rev. Billy Graham, and the Rev. Jesse Jackson are among the "top 10" on the list of men living today who are most admired by the American people, while Mother Teresa of Calcutta places high among the first 10 on the list of women.

Here are the top 10 men and women in the 1982 Gallup audits:

MOST ADMIRED MEN
1982

1. Ronald Reagan
2. Pope John Paul II
3. Rev. Billy Graham
4. Jimmy Carter
5. Edward Kennedy
6. Lech Walesa
7. Menachem Begin
8. Henry Kissinger
9. Rev. Jesse Jackson
10. Gerald Ford

Receiving mention, but not in the top 10, are the following (in alphabetical order): Howard Baker, George Bush, Clint Eastwood, Barry Goldwater, Bob Hope, Walter Mondale, Paul Newman, Richard Nixon, Tip O'Neill, Burt Reynolds, and Andrew Young.

MOST ADMIRED WOMEN
1982

1. Margaret Thatcher
2. Mother Teresa
3. Nancy Reagan
4. Jane Fonda
5. Princess Diana
6. Barbara Walters
7. Queen Elizabeth II
8. Betty Ford
9. Sandra O'Connor
10. Rosalynn Carter

Receiving frequent mentions in the 1982 survey, but not included in the top 10, are (in alphabetical order): Chicago Mayor Jane Byrne, former U.S. Representative Shirley Chisholm, Indian Prime Minister Indira Gandhi, civil-rights activist Coretta King, and Jacqueline Onassis.

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PRRC emerging trends

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Catholics, Blacks, Persons Over 65, Widows Seen As Best Churchgoers

PRINCETON, N.J. -- Analysis of church attendance during 1982 by key population groups shows the following:

- White and black men attended with equal frequency, but white women attended less often than black women.
- Whites in the South and outside the South had a similar attendance record in 1982, but blacks in the South attended more often than did blacks outside the South.
- Persons with a college background – and particularly those who have completed their college education – go to church more often than do persons with less formal education.
- The rate of church attendance increases with age, with 31% of persons 18 to 24 years old attending in a typical week of 1982 compared to half (50%) of persons 65 and older.
- Midwesterners had the highest rate of attendance in 1982, Westerners the lowest.
- Catholics are better attenders than are Protestants and both groups attend religious services far more often than do Jews.
- One of the highest church attendance rates is recorded for persons who are widowed.

The following table shows the results in detail:

CHURCH/SYNAGOGUE ATTENDANCE
(Percent attending in average week of 1982)

NATIONAL	41%
Men	35
Women	45
Whites	40
Men	35
Women	43
South	38
Non-South	40

(continued on page 2)

Jesus Christ is Fifth on Teens' List of "Greatest Persons in History"

Jesus Christ is fifth on the list of persons in history most admired by U.S. teenagers today. He follows Abraham Lincoln (the top choice), George Washington, John Kennedy, and Martin Luther King, Jr.

The fact that Jesus Christ is not at the top of the list or nearer the top, is probably due in considerable measure to the fact that some survey respondents (who were not given a list) may not think of Jesus Christ in an historical context.

The following table gives the top 10 places on the list, based on responses to these questions:

What one person that you have heard or read about at any time in history do you think was the greatest person in history? And who would be your second choice?

GREATEST PERSON IN HISTORY

(First two choices of all teenagers)

1. Abraham Lincoln
2. George Washington
3. John Kennedy
4. Martin Luther King, Jr.
5. Jesus Christ
6. Albert Einstein
7. Benjamin Franklin
8. Thomas Jefferson
9. Franklin Roosevelt
10. Elvis Presley

The findings are from a recent Gallup Youth Survey, based on telephone interviews with a representative national cross-section of 506 youths, ages 13 through 18, conducted in December, 1982.

Catholics, Blacks, Persons over 65, Widows Seen as Best Churchgoers

(Continued from page 1)

Blacks	45
Men	35
Women	53
South	51
Non-South	40
College education	44
College graduate	45
College incomplete	39
High school	38
Grade school	43
Total under 30 years	32
18-24 years	31
25-29 years	34
30-49 years	39
50 and older	47
50-64 years	46
65 and older	50
East	39
Midwest	45
South	41
West	34
Republicans	46
Democrats	40
Southern	45
Northern	38
Independents	35
$15,000 income and over	38
Under $15,000 income	41
Protestants	41
Catholics	51
Jews	17
Married	43
Single	30
Widowed	52
Currently divorced/separated	29
Reside in central cities	38
Suburbs	40
Rural	43

This analysis is based on personal interviews with a total of 10,813 adults, 18 and older, conducted in seven selected weeks in scientifically selected localities across the nation. This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

TREND IN ATTENDANCE SINCE PEAK YEAR OF 1958

A comparison of the latest survey findings with those recorded for 1958 – a peak year in attendance, when 49% nationwide attended in a typical week – shows attendance to have dropped by 10 points among both men and women.

The decline in attendance among Catholics has been 23 percentage points, while among Protestants it has been only 3 points.

By age, the drop has been 17 points among persons under 30 years, 12 among those 30 to 49 years, and one among person 50 and older.

By region, the churchgoing rate is down 13 points in the East (reflecting the decline in Catholic attendance), 9 points in the Midwest, 10 points in the South and one point in the West.

Here are the comparisons in tabular form:

CHURCH/SYNAGOGUE ATTENDANCE

(Percent attending in average week)

	1958	1982
National	49%	41%
– By Sex –		
Men	45	35
Women	55	45
– By Religion –		
Catholics	74	51
Protestants	44	41
– By Age –		
Under 30 years	48	31
30-49 years	51	39
50 and older	48	47
– By Region –		
East	52	39
Midwest	54	45
South	51	41
West	35	34

(Note: The change in the figures for men and women is greater than the national change due to rounding.)

66% of Americans Describe Their Chances of Going To Heaven as 'Excellent' or 'Good'

Two Americans in every three (66%) describe their chances of going to Heaven as "excellent" or "good," while 34% say they are "only fair" or "poor."

Persons with a college background are more optimistic (77% see their chances of going to Heaven as excellent or good) than are persons with a high school background (61%) or with only a grade school education (66%). Protestants and Catholics hold closely comparable beliefs.

QUESTIONS AND DETAILED FINDINGS

Here is the question asked in the survey and the findings in tabular form:

How would you describe your own chances of going to Heaven – excellent, good, only fair, or poor?

Here are the results, based on the 71% who believe there is a Heaven:

CHANCES OF GOING TO HEAVEN

	Excellent, good %	Only fair, poor %
National	66	34
College education	77	23
High school	61	39
Grade school	66	34
Protestants	67	33
Catholics	65	35
East	64	36
Midwest	70	30
South	64	36
West	63	37

(Note: The no opinion category has been excluded from the above table.)

These findings are from a major survey on the afterlife. The full results are reported in *Adventures in Immortality* (by George Gallup Jr. and William Proctor and published by McGraw Hill in 1982).

The Committed and the Happy

The extended Gallup report, *Religion in America, 1982,* provides a great deal of information bearing on the strategy and long term development of the church. The Princeton Religion Research Center, under the leadership of George Gallup, Jr., has been seeking to identify criteria of higher spiritual commitment and the characteristics of those who have such commitment.

The highly committed are more numerous in the Midwest and South. They often live in small towns and rural areas, have modest incomes and modest educations, and are frequently manual laborers, rather than business or professional people. They are happier in their personal and family lives than most other people.

The non-white population shows higher commitment than the white. Older people are more oriented to religion than the young, and women more so than men. The widowed are the highest scoring category.

One quickly sees the placement of the Episcopal Church. With heavy membership in the Northeast and, to some extent, on the Pacific coast, with a high proportion of college graduates, professionals, and business people, we have a constituency that is in the less committed sector. In an analysis of church attendance by denominational affiliation, it is seen that Roman Catholics, Lutherans, Baptists, Methodists, and Presbyterians (in that order) are substantially ahead of us.

Looking at the picture from the other side, what do such different groups as poor people, blacks, Indians, Hispanics, farm laborers, small town folk, Southerners, or our new friends, the Lutherans, have to offer the Episcopal Church? One answer is greater personal commitment to spiritual values.

Another answer would seem to be joy. The highly committed sector of American religious life includes a high proportion of what Gallup describes as "downscale groups," those with less income, less education, and less prestigious employment. Nonetheless, the highly committed express general happiness and satisfaction in family life, relationship to others, and manner of living to a degree far above average.

These findings seriously challenge the prevalent view in our society that wealth, power, and self-indulgence are the keys to happiness and personal satisfaction.

(Reprinted from *The Living Church*)

29% Aware Of National Bible Week

A recent Gallup survey, conducted as a public service for the interdenominational Laymen's National Bible Committee, shows that three in 10 U.S. adults (29%) heard or read about National Bible Week, which took place last November 21-28.

When compared with recognition scores of similar events, the 29% awareness figure is not unimpressive.

Women, older persons, those with less than a college background, and Protestants were more likely than their counterparts to have heard or read about National Bible Week.

Of those who had heard or read about National Bible Week, one person in five said this event increased his or her reading of the Bible "a great deal" or "quite a lot." Another 27% said "not very much" while 51% said "not at all."

In the total sample, 5% said the event increased their interest in Bible reading a great deal or quite a lot – a percentage that projects to roughly eight million adult Americans.

As would be expected, church members, regular churchgoers, and persons who said religion is very important in their lives were more likely to feel the event increased their interest in reading the Bible.

MESSAGE REACHES THE UNCHURCHED

Of particular significance, as many as 9% of non-church members and 12% of non-regular churchgoers, among the aware group, said the designated week gave them added incentive to read the Bible.

Sponsors of National Bible Week said their objective was to urge individuals to read and utilize the Bible more in their daily experience, as well as to share the Scriptures with the less privileged members of society. The theme was "The Bible. Read it for yourself."

Last November's commemoration of National Bible Week marked the 200th anniversary of the Bible's first printing in America.

QUESTIONS POSED IN CURRENT SURVEY

Following are the questions asked in the survey (conducted immediately following National Bible Week) and the key findings:

Did you hear or read about National Bible Week that took place between November 21 and 28?

Those who had heard or read about the Week (29% of the total sample) were then asked:

To what extent, if at all, did National Bible Week increase your interest in reading the Bible – a great deal, quite a lot, not very much, or not at all?

The results, based on those who had heard or read about National Bible Week:

INCREASE INTEREST IN READING BIBLE?

	Great deal	Quite a lot	Not very much	Not at all	No opinion
	%	%	%	%	%
NATIONAL	8	12	27	51	2
Men	7	5	27	59	2
Women	9	17	27	46	1
Total under 30	7	11	21	59	2
18-24 years	7	9	23	59	2
25-29 years	6	14	18	59	3
30-49 years	4	10	28	57	1
Total 50 & older	11	14	30	43	2
50-64 years	3	14	27	54	2
65 & older	20	14	33	31	2
College education	3	8	27	59	3
High school	5	13	29	52	1
Grade school	29	19	21	30	1
Protestant	10	16	25	48	1
Catholic	3	4	35	55	3
Church member	9	13	29	47	2
Non-member	2	7	22	68	1
Attended church in last 7 days	12	15	29	41	3
Did not	4	8	25	62	1
Religion very important in life	11	16	30	41	2
Fairly important	*	5	25	69	1
Not very important	*	*	9	91	*

*Less than one percent

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3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

6 In 10 Say Religion Has Answers

Six out of 10 Americans believe religion can answer all or most of today's problems while only one person in seven clearly doubts the relevance of religion in the modern world.

In the latest Gallup Poll, 60% of the public say that religion can provide answers for contemporary problems, 22% feel it is "largely old-fashioned and out of date," and 18% do not express an opinion. The ratio of "believers" to "non-believers," therefore, is almost 3-to-1.

The proportion of adults who believe religion can answer today's problems has declined by five percentage points since the previous (1981) survey, perhaps reflecting in part the growing concern over the possibility of a nuclear war.

When this question was first asked, in 1957, 81% of the public expressed faith in religion's ability to provide answers for contemporary problems while merely 7% felt it was out of date. The proportion of believers dropped sharply in a 1974 survey, to 62%, levelled out to 65% in 1981, and subsequently declined to the current 60%.

In each of the four Gallup surveys in which this question has been asked, women, persons with a high-school education or less, and residents of the Midwest and South have been most apt to believe in religion's relevance.

RELATIONSHIP TO HAPPINESS

Analysis of the survey findings reveals that persons who feel religion can answer today's problems are more apt to be happy than are persons who believe religion is outmoded.

Following is the question asked to determine the public's views on the relevance of religion to modern problems:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

Here is a comparison of the latest findings with those recorded in the earlier surveys:

CAN RELIGION ANSWER PROBLEMS?

	Can answer %	Out of date %	No opinion %
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

The following table compares the percentages in various population groups who currently believe religion can answer today's problems with the percentages who held this opinion in 1957, 1974 and 1981:

CAN RELIGION ANSWER PROBLEMS?

(Percent responding affirmatively)

	1957 %	1974 %	1981 %	1982 %
NATIONAL	81	62	65	60
Under 30 years	84	55	58	58
30-49 years	80	64	60	58
50 and older	79	66	73	63
Protestants	83	70	72	71
Catholics	83	58	64	53
College education	78	52	57	53
High school	83	63	67	63
Grade school	79	73	73	63
Men	75	54	58	53
Women	86	70	71	66

This question was asked in the latest survey to determine happiness:

Generally speaking, how happy would you say you are: very happy, fairly happy, or not too happy?

The following table shows the relationship between happiness and views on the relevance of religion:

HAPPINESS AND RELIGION'S RELEVANCE

	Religion can answer problems %	Religion out of date %
Very happy	55	42
Fairly happy	40	49
Not too happy	5	9
	100	100

The latest findings are based on in-person interviews with 1,509 adults, 18 and older, interviewed in more than 300 scientifically selected localities across the nation during the period December 10-13.

For results based on the full sample, one can say with 95% confidence that the error attributable to sampling and other random effects could be three percentage points in either direction. The error margin for figures based on subgroups would be larger.

Support Grows For Women Priests

More Catholics oppose than favor the ordination of women as priests, but opposition has steadily declined since 1974.

In the latest Gallup survey, a total of 50% of Catholics express either strong or mild opposition, while 44% express either strong or mild support for the ordination of women. Six percent do not express an opinion.

In 1974, 65% were opposed, 29% in favor, and 6% were in the no opinion category.

MEN MORE LIKELY THAN WOMEN TO FAVOR CHANGE

Interestingly, Catholic men are more likely than Catholic women to favor the ordination of women to the priesthood – 50% compared with 39%.

Also more inclined to favor the ordination of women are younger Catholics, the college-educated, and those in higher income brackets.

The current survey is the latest of four (others were done in 1974, 1977, and 1979) commissioned by the Quixote Center and Priests for Equality, and sponsored by a broad-based coalition of 95 Catholic groups and individuals. The 1982, 1979, and 1977 surveys were conducted by the Gallup Organization, Inc. while the 1974 survey was conducted by the National Opinion Research Center.

In each survey, respondents were asked the extent of their agreement or disagreement with the statement:

It would be a good thing if women were allowed to be ordained as priests.

Here are the findings:

ORDINATION OF WOMEN PRIESTS
(Views of Catholics)

	NORC	GALLUP SURVEYS		
	1974	1977	1979	1982
	%	%	%	%
Agree Strongly	11	15	16	20
Somewhat	18	21	24	24
TOTAL	29	36	40	44
Disagree Somewhat	18	14	17	16
Strongly	47	43	36	34
TOTAL	65	57	53	50
No Opinion	6	7	7	6
	100	100	100	100

The latest results are based on the responses of 1,323 persons who identified themselves as Roman Catholics, out of a total of 4,592 adults, 18 and older, interviewed in person, in their homes, in more than 300 scientifically selected localities across the nation during the periods May 14-17, June 11-14, and June 25-28, 1982.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Latest Religious Preference Figures: Protestants-57%, Catholics-29%, Jews-2%

Approximately nine in 10 in the latest surveys state a specific religious preference, with 57% saying they are Protestants, 29% Catholics, 2% Jews, and 1% Eastern Orthodox. The remainder state a preference for another church or religion (3%), while 8% claim no religious preference.

Since 1947 the proportion of Catholics in the population grew dramatically (from 20% in 1947 to the level of 28 or 29% in recent years), while Protestants declined from 69% in 1947 to 57% today. The proportion of Jews fell from 5% in 1947 to 2% in the 70's and 80's. In the case of each of these shifts, the most pronounced changes occurred during the 1947 – 1972 period.

Here is the question asked to determine religious affiliation or preference and the trend:

What is your religious preference – Protestant, Roman Catholic, Jewish or an Orthodox church such as the Greek or Russian Orthodox Church?

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body, yet they do claim a religious identity of some kind.

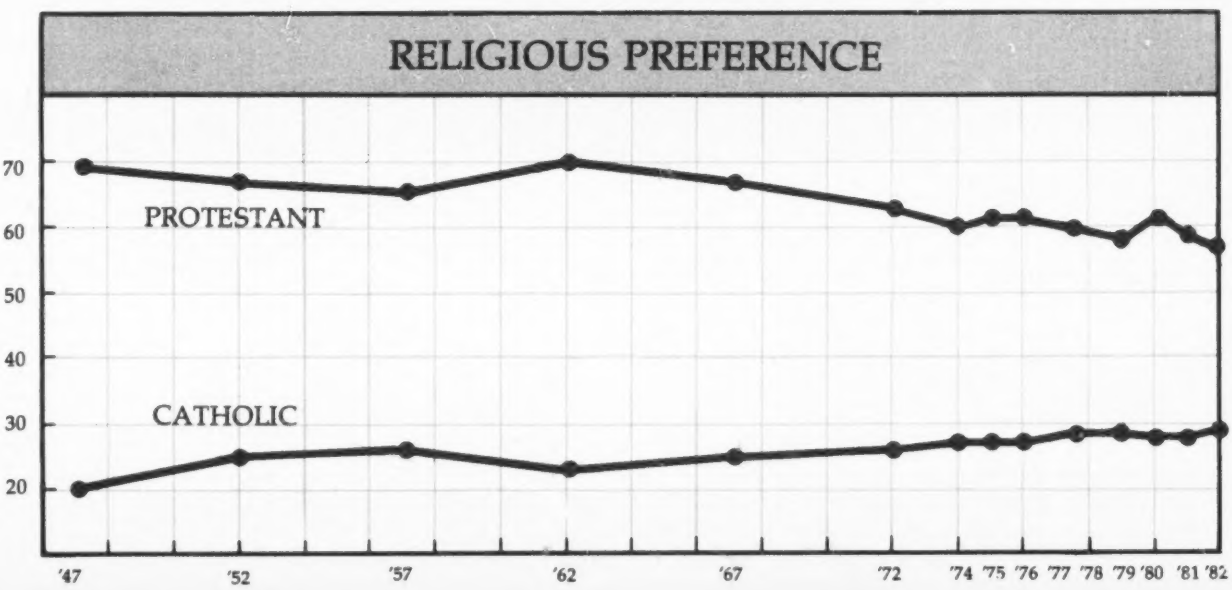
TREND IN RELIGIOUS PREFERENCE

– Yearly –

	Protestant	Catholic	Jewish	Eastern Orthodox	Other	None
	%	%	%	%	%	%
1982	57	29	2	1	3	8
1981	59	28	2	1	3	7
1980	61	28	2	1	1	7
1979	59	29	2	*	2	8
1977-78 ..	60	29	2	*	1	8
1976	61	27	2	*	4	6
1975	61	27	2	*	4	6
1974	60	27	2	*	5	6
– By 5-year periods –						
1972	63	26	2	*	4	5
1967	67	25	3	*	3	2
1962	70	23	3	*	2	2
1957	66	26	3	*	1	3
1952	67	25	4	*	1	2
1947	69	20	5	*	1	6

*Less than one percent.

(Note: Results for some years do not add to 100 percent because of rounding.)



Protestant Church Preferences Today

The highest proportion of Protestants in the U.S. give their religious preference as Southern Baptist, followed by those who say they are affiliated with the United Methodist Church.

In terms of the overall broad groupings of Protestant churches, Baptists are first (19% name a Baptist church as their religious preference), followed by Methodists (10%), Lutherans (6%), Presbyterians (4%), Episcopalians (2%), United Church of Christ (2%), and the Christian Church (Disciples of Christ) (2%).

Although religious preference for each of five major Protestant groupings has remained stable over the last five years, the current figures are lower than those recorded prior to 1978, as seen in the accompanying table. For example, the proportion of adults who consider themselves Presbyterians is down by one-third from the earlier measurements, while a similar fall-off has occurred among Episcopalians.

In assessing these findings, it is important to bear in mind that the percentages indicate *preference* for a particular denomination and not *membership* in this church. To determine denominational preference, all survey respondents who indicated their religious preference as Protestant were handed a card listing the major denominations and asked to indicate their preference from this list.

The following table shows the latest results based on in-person interviews with 27,545 adults in 1982:

PROTESTANT AND OTHER CHURCH PREFERENCE
(Based on 17 National Surveys in 1982)

BAPTIST CHURCHES	19%
Southern Baptist Convention	9%
American Baptist Churches	2
The National Baptist Convention of America	*
The National Baptist Convention of U.S.A., Inc.	*
Other Baptist	3
Baptist, don't know which denomination	4
METHODIST CHURCHES	10%
United Methodist Church	7%
A.M.E. Zion Church	*
A.M.E. Church	*
Other Methodist	1
Methodist, don't know which denomination	1
LUTHERAN CHURCHES	6%
American Lutheran Church	2%
Lutheran Church in America	1
Missouri Synod Lutheran	2
Other Lutheran	1
Lutheran, don't know which denomination	*
PRESBYTERIAN CHURCHES	4%
Presbyterian Church in the U.S.	1%
United Presbyterian Church in the U.S.A.	2
Other Presbyterian	*
Presbyterian, don't know which denomination	1
EPISCOPAL CHURCHES	2%
UNITED CHURCH OF CHRIST, (or CONGREGATIONALIST or EVANGELICAL AND REFORMED)	2%
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)	2
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS	1
Other Protestant	4
Protestant unspecified	7
Other religion	*
TOTAL PROTESTANT:	57%

*Less than one percent

NOTE: In reading the tables, it should be remembered that the respondents themselves designated their denominations. Therefore, Southern Baptists may be confused with Baptists who live in the South but do not belong to the Southern Baptist Convention. Presbyterians, likewise, may confuse the Presbyterian Church in the U.S. with the larger United Presbyterian Church in the U.S.A. And it is probable that some in the South and West who belong to the Church of Christ identified themselves with the *United* Church of Christ.

TREND IN PROTESTANT CHURCH PREFERENCES

	Baptists %	Methodists %	Lutherans %	Presbyterians %	Episcopalians %
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	6	3
1969	20	14	7	6	3
1967	21	14	7	6	3

One In Five Adults Is An Evangelical

Although the influence of evangelicals in U.S. society is being felt in new ways, the actual proportion of adults who can be classified as evangelicals, according to one definition, has shown little change over the last five years.

In the latest survey, a total of 20% of adults are found to be evangelicals, statistically the same proportion recorded in surveys conducted in 1981, 1980 and 1976.

DEFINITION OF EVANGELICALS

Evangelicals in each survey were defined as those with three basic characteristics: (1) they describe themselves as "born-again Christians" or say they have had a "born-again" experience; (2) they have encouraged other people to believe in Jesus Christ; and (3) they believe in a literal interpretation of the Bible. (This is a fairly rigorous definition because some evangelicals do not hold to a literal *interpretation* of the Bible, although they accept the absolute *authority* of the Bible.)

The current percentage (20%) projects to approximately 33 million adults.

QUESTIONS AND NATIONAL RESULTS

Following are the questions asked in each survey and the national results:

Would you say that you have been born again or have had a born-again experience – that is, a turning point in your life when you committed yourself to Jesus Christ?

PERCENT SAYING 'BORN AGAIN'

1983	38%
1981	35
1980	38
1976	34

Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior?

ENCOURAGED SOMEONE TO ACCEPT JESUS CHRIST

1983	50%
1981	53
1980	44
1976	47

Which of these statements comes closest to describing your feelings about the Bible? (Respondents were shown a card with the following statements:)

* The Bible is the actual word of God and is to be taken literally, word for word.
* The Bible is the inspired word of God but not everything in it should be taken literally, word for word.
* The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.

HOLD LITERAL VIEW OF BIBLE

1983	39%
1981	37
1980	39
1976	38

The following table shows the trend in the percentage meeting all three criteria:

'EVANGELICALS'
(Percent Meeting All 3 Criteria)

1983	20%
1981	17
1980	19
1976	18

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One Teen In Eight Reads Family Bible

A Gallup Youth Survey reveals that only about one teen-ager in eight (12%) reads the Bible daily, and 30% never open the book or can't remember when they last did so.

Nearly one-fourth of teens (24%) read the Bible less often than daily but at least once a week, but this figure should be viewed with caution, because it may well include those boys and girls who read the Bible during the course of church or synagogue services.

The figure of 12% of teens who read the Bible daily compares with about half (52%) of youngsters who read a newspaper every day.

The poll shows the "Bible Belt" remains very much a part of U.S. geography. Teens from the South read the Bible substantially more often than do their counterparts in other regions of the nation. Eastern teens are the least frequent readers, with only 7% claiming to read daily, and fully 40% saying they never open the Bible.

The poll found that Protestants read the Bible with greater frequency than do Catholics. While 24% of the Protestant teens said they never read the Bible, 37% of the teen Catholics said the same.

While boys and girls read the Bible with just about the same frequency, younger teens of both sexes (13- to 15-year-olds) were far more frequent Bible readers than were their older (16- to 18-year-old) siblings. And in another interesting survey result, black teen-agers were found to read the Bible with significantly greater frequency than were whites.

Teen-agers whose academic standing is above average were found to read the Bible more frequently than their average or below average counterparts. However, the occupational background of teens' parents was not found to play an important role in the frequency of Bible readership.

Teens who attend church weekly were found to be far more likely than non-regular churchgoers to read the Bible, although one in six infrequent churchgoers nonetheless reads the Bible at least once a week. And even among these non-regular churchgoers, more than half (57%) read the Bible at least once in a while.

Details of the survey, based on telephone interviews in 1982 with a representative national cross section of 1,010 teen-agers, ages 13 to 18, are shown in the table.

FREQUENCY OF BIBLE READING

	Daily or more %	At least weekly %	At least monthly %	Less than monthly %	Never, not sure %
NATIONAL	12	24	13	21	30
Boys	13	26	12	20	29
Girls	12	23	13	22	30
Both sexes:					
13 to 15 years old	14	28	13	18	27
16 to 18 years old	11	20	12	24	33
Whites	12	23	12	22	31
Blacks	14	29	16	19	22
Academic standing:					
Above average	13	27	11	21	28
Average or below	11	22	14	22	31
Protestants	16	30	12	18	24
Catholics	6	19	13	25	37
White-collar background	12	25	11	19	33
Blue-collar background	16	22	13	24	25
Parents' education:					
Some college or beyond	13	27	10	20	30
No college	13	22	13	21	31
East	7	18	13	22	40
Midwest	12	22	14	22	30
South	17	31	12	20	20
West	15	24	9	22	31
Regular church attenders	20	36	14	14	16
Non-regular attenders:	5	12	12	28	43

Church Membership Highest In South

PRINCETON, N.J. – Analysis of church membership in 1982 by region and key population groups shows membership to be highest in the South (73% of adults say they are members of a church) and lowest in the far West (56%).

Here are other highlights from this analysis:

* An equal proportion of white men and black men are members, but the percentage of white women who are members falls below the proportion recorded for black women.
* The level of church membership is highest among persons with only a grade school background (72%), followed by those with a college background (70%), followed by persons whose formal education ended with high school (65%).
* The level of church membership increases with age, with 60% of persons 18 to 24 years old saying they belong to a church compared to 77% among persons 65 and older.
* A higher percentage of Catholics are members (79%) than Protestants (72%). A total of 49% of Jews say they are members of a synagogue.
* Among major Protestant denominations, Southern Baptists have the highest percentage of members: 80% of persons who give their religious preference as Southern Baptist say they belong to a church. Next are Lutherans (77%), followed by Presbyterians (76%), Episcopalians (72%), and Methodists (72%).
* One of the highest levels of church or synagogue membership is found among persons who are widowed.

Nationally, two in every three U.S. adults (67%) say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined steadily but not dramatically between the mid and late 1940's and the late 1970's. In the last few years, however, the trend has tended to level out.

It is important to bear in mind that the membership figures reported here are *self-classifications,* representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

The 1982 membership figure is based on an average of seven surveys conducted in selected weeks during the year. A total of 10,813 adults, 18 and older were personally interviewed in 300 scientifically-selected localities across the nation.

This question was asked:

Do you happen to be a member of a church or synagogue?

The following table shows the results in detail:

CHURCH/SYNAGOGUE MEMBERSHIP

NATIONAL	67%
Men	63
Women	72
Whites	67
Men	63
Women	71
South	71
Non-South	66
Blacks	70
Men	63
Women	80
South	83
Non-South	63
College education	70
College graduate	70
College incomplete	67
High school	65
Grade school	72
Total under 30 years	60
18-24 years	60
25-29 years	60
30-49 years	66
50 and older	74
50-64 years	72
65 and older	77
East	67
Midwest	70
South	73
West	56
Republicans	73
Democrats	70
Southern	78
Northern	67
Independents	60
$15,000 income and over	68
Under $15,000 income	67
Protestants	72
Catholics	79
Jews	49
Married	70
Single	57
Widowed	78
Currently divorced/separated	60
Reside in central cities	64
Suburbs	66
Rural	72

Reagan, The Pope Are 'Most Admired'

For the second year in a row, President Ronald Reagan tops the list of men most admired by the nation's youth, according to the latest Gallup Youth Survey.

Second on the list is Pope John Paul II, who has appeared among the most admired men for the past five years.

Following are tables based on the total sample and by young men and women:

MOST ADMIRED MAN

1. Ronald Reagan
2. Pope John Paul II
3. Jimmy Carter
4. Prince Charles
*5. Barney Clark
6. Edward Kennedy
7. Burt Reynolds
8. Menachem Begin
9. Jerry Lewis
10. "Sugar Ray" Leonard

(Choices of young men)

1. Ronald Reagan
2. Pope John Paul II
*3. Barney Clark } tie
Burt Reynolds
5. Jimmy Carter } tie
"Sugar Ray" Leonard
7. Edward Kennedy } tie
Menachem Begin
9. Ozzy Osbourne
10. Jerry Lewis

Here are the choices of young women:

(Choices of young women)

1. Ronald Reagan
2. Pope John Paul II
3. Prince Charles
4. Jimmy Carter
5. Edward Kennedy
*6. Barney Clark
7. Jerry Lewis
8. Menachem Begin } tie
George Bush
10. Burt Reynolds } tie
James Brady
Jesse Jackson

*Since deceased

The survey respondents in these studies were asked to give their choices without being given a list of names. Popularity is determined by combining the first and second choices obtained from the following questions:

What man that you have heard or read about, and is alive today in any part of the world, do you admire the most, not including any of your relatives or friends? Who is your second choice?

The results are based on telephone interviews with a representative national cross section of 506 young men and women, ages 13 through 18, conducted in December 1982.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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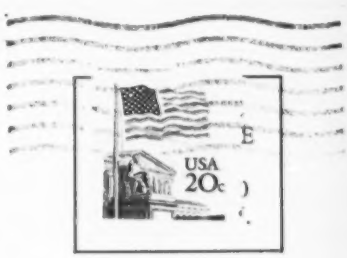

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PRRC emerging trends

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How Do Americans View Jesus Christ?

PRINCETON, N.J. – American adults overwhelmingly (91%) believe that Jesus Christ lived on earth, 82% consider themselves Christians and 61% report that his moral and ethical teachings have affected their lives, according to a new Gallup Poll.

But significantly fewer believe in Jesus's divinity or his physical resurrection or say that they themselves are making considerable efforts to follow his example. And their knowledge of basic Biblical facts is "shockingly low," the Gallup study's evaluation reported.

The survey was undertaken on behalf of Dr. Robert H. Schuller, Senior Pastor of the Crystal Cathedral of Garden Grove, California.

For the poll a total of 1,509 adults, 18 and older, were personally interviewed in scientifically selected localities across the nation.

The two-volume results are excerpted in the current issue of POSSIBILITIES, the new magazine of the Robert Schuller Ministries.

DR. SCHULLER: 'ENCOURAGED AND DISMAYED' BY RESULTS

"Overall," Dr. Schuller said, "I'm both encouraged and dismayed by the results. I'm encouraged by the breadth of belief in the quintessential Jesus – the kind, compassionate and forgiving Christ. I'm dismayed by the depth – or lack of it – of knowledge of his life on earth and by what seems to me to be inadequate commitment, even among believers, to living according to his teachings.

"Basically, we sought data and ideas that would help us serve our congregations better," Dr. Schuller continued. "For many years I have felt that institutionalized religion has failed Christians in many ways. It's time for clergy and concerned laymen to take a new look at the real spiritual and educational needs of the Christian community. I've often called it a 'New Reformation' and I pray that Christian leaders will study the poll's results with care and come up with more effective ways to serve Jesus and their congregations."

On the positive side, Dr. Schuller noted that the religiously committed reported being happier and more contented with life, that their relationship with Jesus Christ had increased their sense of self-worth, and that they were more likely to be involved in charitable activities.

"On the negative side," he observed, "only 42% knew that Jesus delivered the Sermon on the Mount and only 46% could name all four gospels of the New Testament.

"Equally revealing were the responses to the question, 'For someone to truly know God, which of the following, if any, is absolutely necessary?'

" 'Membership in a church' ranked eighth among nine options," Dr. Schuller noted, "trailing behind 'belief in Jesus Christ as Savior' (60%), 'a desire to do God's will' (56%), 'prayer' (55%), 'the Holy Spirit working in one's heart' (45%), 'holding the Bible to be God's truth' (34%), 'Baptism' (30%), 'an experience of being "born again" in Jesus Christ' (27%), and was about even with 'regular Holy Communion' (20%).

CHRIST'S TEACHINGS HAVE LESS IMPACT ON YOUTH

"Distressing too, was the finding that younger Americans, those in the 18 to 24-year-old group, reported Christ's teachings had significantly less impact on their lives."

In his evaluation of the poll's results, George Gallup Jr., President of The Gallup Poll of Princeton, N.J., noted that "exploring the core of Americans' faith is vital because the religious dynamic often has more to do with how we think and act than with such basic demographic determinants as age, sex and level of education.

"Our beliefs about Jesus Christ, and our religious beliefs in general, say a great deal about our perceptions and actions in society."

JESUS PERSONIFIES 'SELFLESS LOVE'

Jesus is overwhelmingly viewed in positive terms by all major groups, Mr. Gallup said. For many he personifies selfless love and his compelling qualities include forgiveness, kindness and compassion.

"The survey also suggests that most Americans appear to have a sense of the cost of discipleship," he added. Only 10% felt they came "very close" to following Jesus's example, but 47% said a lukewarm "fairly close."

"It is widely agreed that a faith unlived is really no faith at all," Mr. Gallup said. Levels of religious involvement and spiritual commitment appear to be closely related to the extent to which people are

continued on page 2

JESUS CHRIST, *continued from page 1*

involved in person-to-person charitable activity, such as donating time to helping someone who is sick or in need, or being involved in volunteer work at a church, such as teaching or committee work.

Among the public at large Christ's divinity is also questioned. Fewer than one-half feel that he was, in fact, God. And even among the spiritually committed, only sightly more than 50% believe Jesus was God, Mr. Gallup noted.

But, interestingly, three in 10 of those who do not believe in the divinity of Christ would, nevertheless, like to hold that view, Mr. Gallup said.

In reviewing the poll's results, Dr. Schuller said, "It fulfilled its prime purpose. It gives us new insights and data on how people view their relationship to Jesus and perhaps what we can do to enhance it."

(Note: This report was originally sent from Garden Grove, California for release April 3.)

INTERESTING PATTERNS SEEN IN RELIGIOUS PREFERENCE

Interesting patterns emerge from an analysis of religious preference among the adult population as a whole when compared to the choices of younger adults (18-24 years), teenagers, and college students:

The proportion of Catholics among the 18 to 24 year old group (33%) and among teenagers (38%) is higher than the proportion among older adults (25 and older). This suggests that the long uptrend in the proportion of the populace giving their religious preference as Catholic may continue in the immediate years ahead.

This is the question to determine religious preference:

What is your religious preference – Protestant, Roman Catholic, Jewish or an Orthodox church such as the Greek or Russian Orthodox Church?

The table at the bottom of the page shows the religious preference of all adults, 18 and older, compared to the various age groupings:

The table immediately below shows the change between 1947 and 1982 in the proportions claiming a preference for each of the three major religious groups:

CHANGE IN RELIGIOUS PREFERENCE

	1947 %	1982 %	Point change	Proportional change %
Catholics	20	29	+9	+45
Protestants	69	57	-12	-17
Jews	5	2	-3	-60

5% Of College Students Give Preference As Jewish

The proportion of persons who give their religious preference as Jewish is twice as high among college students (5%) as among the U.S. adult population as a whole. The following table shows the latest religious preference of college students:

RELIGIOUS PREFERENCE OF COLLEGE STUDENTS

Protestants	47%
Catholics	32
Jews	5
Eastern Orthodox	1
Other	6
None	9
	100%

RELIGIOUS PREFERENCE IN THE UNITED STATES, 1982

	Protestant %	Catholic %	Jewish %	Eastern Orthodox %	Other %	No religious preference %
NATIONAL	57	29	2	1	3	8
AGE						
Teens (13-18 years)	50	38	3	*	3	6
18-24 years	48	33	2	*	3	14
25-29 years	50	29	2	1	5	13
30-49 years	56	29	2	1	3	9
50-64 years	62	28	2	1	2	5
65 & over	67	24	2	*	2	5

*Less than 1%

One of a Series on Denominations

Focus On Episcopalians Today

What place do Episcopalians occupy in U.S. society today, two centuries after the founding of the Protestant Episcopal Church in America? What do Episcopalians think of themselves?

Answers to these questions were sought in a recent national survey of U.S. adults of all faiths, conducted in November for the Prayer Book Society.

The findings should be examined in terms of the denominational setting in America: There are more than 200 major religions and denominations, representing a wide range of religious belief and practices in the U.S. today. Denominational loyalty appears to be declining, with Gallup surveys showing that about half of all U.S. adults were raised in a religion or denomination other than their present one.

LITTLE SURVEY EVIDENCE OF DENOMINATIONAL RIVALRY

The survey showed each of eight religions and denominations tested to be regarded in an overall favorable light. These findings suggest that the bitter denominational rivalry of earlier years has largely faded from the American scene.

Americans, the survey revealed, tend to have only a vague notion of the differences between the denominations and, in fact, are often not even clear about the distinctiveness of their own denomination. Between one-fourth and one-third of the total sample are unable to give an evaluation of the religions and denominations tested.

Only about 2% of the total adult population in the U.S. give their religious preference as Episcopal – a projected three million adults. Yet despite their relatively small numbers, persons who align themselves with the Episcopal Church tend to have a high profile among Americans. The proportion who are able to offer an evaluation of Episcopalians is virtually as high as the proportion able to evaluate the other, larger, religious groups tested in the survey.

As indicated, Episcopalians are regarded in an overall favorable light by the total sample, as are the other religions and denominations surveyed. It is important to note that Episcopalians improve their ranking among the other religions and denominations tested when the views of the aware group only are considered.

Episcopalians generally fare well in terms of public perceptions of them as "sincere in their beliefs," "loyal to their denomination," and "devout." On the other hand, significant proportions have negative perceptions, with 28% feeling Episcopalians "place too great importance on tradition" and 21% saying the term "snobbish" applies to this group.

One of the most interesting perceptions is that Episcopalians are "more like Roman Catholics than Protestants," with 43% maintaining that this description is applicable.

Examining the profile of Episcopalians in greater detail, we note that one-third of U.S. adults are unable to offer an evaluation of Episcopalians on a 10-point attitude scale called the Stapel Scalometer. This scale measures degree of liking or disliking.

While the 34% who are unable to rate Episcopalians is slightly higher than the proportions unable to rate seven other major denominations and religious groups, one can nevertheless conclude, as indicated earlier, that this proportion compares favorably with the other percentages in view of the small proportion of adults who give their religious preference as Episcopal (2% of the adult population).

A solid majority of Americans (57%) hold favorable views of Episcopalians, compared to only 9% who hold unfavorable views.

One-fourth of U.S. adults (24%) have a "highly favorable" opinion of Episcopalians (choosing the top two positions on the scale). An examination of the findings in detail shows these positive views cutting across all socioeconomic groups.

At the other extreme, only 2% of all persons interviewed give Episcopalians a highly unfavorable rating on the scale.

Most inclined to give Episcopalians a highly favorable rating are men, younger adults, Midwesterners, upscale groups, and persons who tend to be uncommitted religiously.

RATINGS SIMILAR FOR ALL GROUPS TESTED

When the views of the total sample on the eight denominations or religious groupings are examined in terms of highly favorable or unfavorable views, little difference is noted in the ratings, as seen below:

RATINGS OF DENOMINATIONS

	Highly favorable %	Highly unfavorable %	No opinion %
Presbyterians	26	2	28
Lutherans	25	1	29
Episcopalians	24	2	34
Jews	24	4	26
Methodists	23	2	24
Southern Baptists	23	4	26
Catholics	20	4	20
Protestants	20	1	22

continued on page 4

In the aftermath of the far-reaching changes that came about in organized religion in the period between the early 1960's and the mid-1970's, Americans of all faiths appear now to want to hold the line against further changes. The weight of opinion among Americans as a whole – as well as among each of the religions and denominations tested – is that there have been about the right number of changes in their denominations or too many. Only a small minority said too few.

A total of 23% say there have been too many changes in recent years in their denominations in the U.S., while about an equal proportion (21%) say too few. A total of 38% are satisfied with the status quo and feel the number of changes have been about right.

Little difference in opinion is found on the basis of the race or sex of survey respondents, nor are marked differences found on the basis of region of the nation.

Young adults (18-29) are somewhat more inclined than are older persons to say there have not been enough changes in their denomination.

Catholics are slightly more inclined than are Protestants to say there have been too many changes, but the prevailing opinion among all religions and denominations tested is that the number of changes have been about right.

Following are the question and highlights of the findings:

Do you think there have been too many changes in recent years in your denomination in the U.S., or not enough changes?

DENOMINATION CHANGES

	Too many %	Not enough %	About right %	No opinion %
NATIONAL	23	21	38	18
RELIGIOUS AFFILIATION				
Catholics	31	23	37	9
Protestants				
Southern Baptists	27	22	39	12
Other Baptists	25	22	31	22
Lutherans	28	27	35	10
Methodists	21	22	45	12
None	8	13	18	61
CHURCH MEMBERSHIP				
Church members	27	20	44	9
Non-members	17	21	25	37
AGE				
18-29 years	17	31	33	19
30-49 years	23	22	35	20
50-64 years	31	16	39	14
65 and older	26	8	50	16

56% PREFER TRADITIONAL APPROACH TO SERVICES

A majority of Americans (56%) express a preference for a traditional approach to religious services, while 32% say they prefer a modern approach.

Most likely to favor a traditional approach are women, older adults, persons who live in the South or Midwest, the religiously oriented, and Southern Baptists.

The following question was asked of survey respondents:

What is your personal preference in terms of religious services – do you lean more in favor of a traditional approach or more in favor of a modern approach?

PREFERENCE IN SERVICES

	Traditional approach %	Modern approach %	No opinion %
NATIONAL	56	32	12
RELIGIOUS AFFILIATION			
Catholics	55	39	6
Protestants			
Southern Baptists	73	22	5
Other Baptists	58	26	16
Lutherans	60	35	5
Methodists	65	30	5
None	28	31	41
CHURCH MEMBERSHIP			
Church members	63	31	6
Non-members	44	34	22
AGE			
18-29 years	43	43	14
30-49 years	59	29	12
50-64 years	67	27	6
65 and older	64	22	14

As might be expected, those who prefer a traditional approach are twice as likely as those who prefer a modern approach to say there have been too many changes in their denomination, as seen in the following table:

	Too many changes %	Not enough %	About right %	No opinion %
Traditional	32	17	38	13
Modern	15	33	40	12

(The information reported here was gathered in a study conducted for the PRAYER BOOK SOCIETY by The Gallup Organization in November 1982.)

Only Half Of U.S. Church Members Attend Church In Average Week

Only about half of church members (55%) attend church in an average week, offering evidence that, for many, participation in religious services has become a matter of taste rather than duty.

Further evidence suggesting that regular church attendance is not regarded as an integral part of church membership is seen in the fact that eight in 10 people (and seven in 10 among churched adults) feel that a person can be a good Christian (or Jew) if he or she does not attend church (or synagogue).

CATHOLICS BETTER ATTENDERS THAN PROTESTANTS OR JEWS

Six in 10 Catholics (60%) who say they are church members attend church one or more times in an average week, compared to 53% of Protestant church members and 31% among Jews who say they are members of a synagogue.

This analysis is based on in-person interviews with 10,813 adults, 18 and older, conducted in seven selected weeks in scientifically selected localities across the nation. This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

The following table compares churchgoing among the total adult population (including both church members and non-members) with church attendance among members only (68% of the total sample say they are members of a church or synagogue):

CHURCH/SYNAGOGUE ATTENDANCE
(Percent attending in average week of 1982)

	Total sample	Church members
	%	%
NATIONAL	41	55
Men	35	51
Women	45	58
Whites	40	55
Men	35	51
Women	43	57
South	38	50
Non-South	40	56
Blacks	45	58
Men	35	51
Women	53	61
South	51	58
Non-South	40	55
College educated	44	58
College graduate	45	60
College incomplete	39	54
High school	38	53
Grade school	43	55
Total under 30 years	32	46
18-24 years	31	45
25-29 years	34	49
30-49 years	39	55
50 and older	47	60
50-64 years	46	59
65 and older	50	62
East	39	54
Midwest	45	59
South	41	52
West	34	55
Republicans	46	58
Democrats	40	54
Southern	45	55
Northern	38	54
Independents	35	52
$15,000 income and over	38	56
Under $15,000 income	41	53
Protestants	41	53
Catholics	51	60
Jews	17	31
Married	43	58
Single	30	45
Widowed	52	63
Currently divorced/separated	29	42
Reside in central cities	38	54
Suburbs	40	56
Rural	43	55

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '82.*

1. *Religion in America, 1982* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Only 4 In 10 Adults Know Who Delivered Sermon On The Mount

Although eight in 10 Americans consider themselves to be Christians, only half this proportion know that according to the Bible, Jesus Christ delivered the Sermon on the Mount, as determined by a recent survey conducted for Dr. Robert H. Schuller.

In addition, only 46% of U.S. adults are able to name all four Gospels of the New Testament. The survey also shows that a total of 70% know that, according to the Bible, Jesus Christ was born in Bethlehem.

Knowledge of basic Biblical facts is poor, even among religiously involved persons and college graduates, as seen in the following table:

KNOW WHO DELIVERED SERMON ON THE MOUNT

National	42%
College Graduates	59
Church Members	47

CAN NAME ALL FOUR GOSPELS

National	46%
College Graduates	61
Church Members	55

KNOW WHERE JESUS WAS BORN

National	70%
College Graduates	77
Church Members	75

While the level of knowledge is currently low, a slight improvement has been registered since a 1954 survey on each of these questions, as seen in the following table:

KNOW WHO DELIVERED SERMON ON THE MOUNT

1982	42%
1954	34

CAN NAME ALL FOUR GOSPELS

1982	46%
1954	35

KNOW WHERE JESUS WAS BORN

1982	70%
1954	64%

Further evidence of the widespread lack of basic Biblical knowledge in the U.S. is seen from a Gallup Youth Survey.

This survey shows that 65% of teenagers are unable to name all four Gospels of the New Testament, 35% do not know the number of disciples of Jesus, while as many as 29% do not know what Easter commemorates for Christians.

Only 43% answered all three questions correctly. One teenager in five, 19%, was unable to come up with the right answer to *any* of the quiz questions.

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PRRC emerging trends

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Return To Religion Found On College Campuses Of America

PRINCETON, N.J. – The *Newsweek On Campus* Poll reveals a return to religion on the college campuses of America:

– The percentage of the nation's college students who say religion is very important in their lives has increased from 39% in 1975 and 1979 Gallup Polls to 50% in the current survey.

– Churchgoing has increased, with 39% of students saying they attend every week, compared to 34% in 1975. The current figure is virtually the same as the proportion of the total adult (18 and older) population who attend in a typical week (40%), as determined in the latest Gallup Poll audit of church attendance.

– The proportion of college youth today who say their religious commitment has become stronger since they have been in college is twice the proportion who say it has become weaker, 35% to 16%.

An article based on the survey, conducted by The Gallup Organization and published in the May issue of *Newsweek On Campus*, ascribes the upturn in religion to students finding a sense of security in traditional faiths in the face of new personal challenges and uncertain times. The article notes that the principal beneficiaries of the renewed religious quest have been fundamentalist or evangelical Christian groups.

The survey also shows:

– 93% of students saying there is "no chance" they would join a religious cult, and 85% believing the cults are dangerous to their members. But only one student in 10 thinks the cults seriously threaten mainstream religion.

– 68% of students are members of a church or synagogue, matching the national adult percentage, (67%), as determined by the latest Gallup Poll audit of church membership.

– 83% say religious beliefs are very or somewhat important in making an educated person a better family member, while the comparable percentages are 80% in terms of making an educated person treat people more fairly in daily life, 63% in helping an educated person make career decisions, and 59% in helping an educated person get ahead in his or her career.

– Nine in 10 (91%) say they believe in God or a universal spirit (compared to 89% recorded in a 1975 Gallup audit of the opinion of college students).

– 47% give their religious preference as Protestant, 32% as Roman Catholic, 5% as Jewish, 1% say Eastern Orthodox while 6% cite other religious faiths or organizations and 9% say they have no religious preference. The current figures for the adult population as a whole (based on Gallup Poll surveys): Protestants – 57%, Catholics – 29%, Jews – 2%, Eastern Orthodox – 1%, other – 3%, and none – 8%.

Following are the questions and findings. Note that in some tables the figures do not add to 100%, due to exclusion of the "no opinion" category.

IMPORTANCE OF RELIGIOUS BELIEFS

How important to you are your religious beliefs?

Very important	50%
Fairly important	33
Not too important	11
Not at all important	3
No religious beliefs	3

CHURCH/SYNAGOGUE ATTENDANCE

How often do you attend religious services?

Every week	39%
About once a month	19
A few times a year	21
Almost never	20

CHANGE IN RELIGIOUS COMMITMENT

Since you have been in college, has your religious commitment become. . .

Much stronger	15%
Little stronger	20
Little weaker	11
Much weaker	5
No change	48

ATTITUDES TOWARD 'CULTS'

In recent years, what are often called religious cult groups, for example, the Rev. Sun Myung Moon's Unification Church, have grown in membership among young people. Is there a chance that you might join such a group?

Good chance	*
Some chance	1%
Very little chance	5
No chance	93

*less than 1 percent

Do you think that religious cult groups are. . .

Very dangerous to members	41%
Somewhat dangerous	44
Not very dangerous	7
Not at all dangerous	4

How much of a threat do you think religious cult groups pose to organized mainstream religions? Would you say they are. . .

A great threat	10%
Somewhat of a threat	39
Little threat at all	47

CHURCH/SYNAGOGUE MEMBERSHIP

Are you a member of a church or synagogue?

	Yes	No
All students	68%	32%
18 or younger	82	18
19	74	26
20-21	70	30
22 or older	54	46

PLACE OF MEMBERSHIP

Do you belong to a church or synagogue at home, at college or both at home and at college? (asked of members)

At home	48%
At college	1
Both at home and college	19
	68%

INVOLVEMENT IN RELIGIOUS ORGANIZATIONS

Do you belong to or participate in the activities of a college organization associated with a religious denomination, such as Newman, Hillel, or Wesley?

Yes	8%
No	92

IMPORTANCE OF BELIEFS ON ASPECTS OF LIFE

Rate the importance of religious beliefs on various aspects of the life of an educated person.

	Very important	Somewhat important	Not too important	Not at all important
	%	%	%	%
Making an educated person a better family member	44	39	8	7
Making an educated person treat people more fairly in daily life	48	32	10	8
Helping an educated person make decisions in his or her career	29	34	22	13
Helping an educated person get ahead in his or her career	25	34	23	16

BELIEF IN GOD

Do you believe in God or a universal spirit?

Yes	91%
No	5
Not sure	4
	100%

RELIGIOUS PREFERENCE

What is your religious preference?

	Students	All Adults
Protestant	47%	57%
Roman Catholic	32	29
Jewish	5	2
Eastern Orthodox	1	1
Other	6	3
No religion	9	8

(THE NEWSWEEK ON CAMPUS POLL, Copyright 1983, NEWSWEEK, INC.)

Interesting Differences Seen In Belief Patterns In Global Survey

In many of the nations covered in the Gallup International survey, *Human Needs and Satisfactions*, women are found to be more religious than men, and older people more so than younger adults.

But an interesting exception to this pattern is found among the people of Sub-Sahara Africa, where men are slightly more likely than women to say religion is very important in their lives, and young adults (under 30) are as religious as persons of middle age.

In the U.S., the proportion of women who say religion is very important is 19 percentage points higher than among men. In Latin America, the difference is 16 points, while in Europe, it is 14 points. In Africa, on the other hand, men are four percentage points more likely than women to say that religion is very important in their lives.

The following tables give the full details for the United States, Europe, Latin America, and Africa. Although the interviewing was conducted in the mid-70s (by Gallup-affiliated organizations in 60 nations), more recent surveys reveal similar patterns by demographic groups.

	RELIGION IN OWN LIFE	BELIEVE IN		
	Very important	Life after death	Existence of God	God observes and rewards/ punishes
UNITED STATES				
Men	47%	65%	92%	65%
Women	66	73	96	72
Under 30 years	45	64	92	67
30-49 years	58	71	94	69
50 & older	63	71	96	69
Primary education	70	75	96	79
Secondary education	58	70	96	76
Advanced education	49	66	91	56
White collar	54	77	92	64
Blue collar	47	64	94	69
Lower income	62	69	93	73
Middle income	53	72	95	70
Upper income	49	65	94	56
EUROPE				
Men	19	35	73	36
Women	33	52	83	50
Under 30 years	17	39	71	34
30-49 years	26	43	78	42
50 & older	34	47	84	51
Primary education	30	44	82	52
Secondary education	23	42	74	39
Advanced education	24	46	76	31
White collar	22	41	74	34
Blue collar	18	35	75	37
Lower income	29	45	81	48
Middle income	17	40	76	35
Upper income	23	36	69	30

	RELIGION IN OWN LIFE	BELIEVE IN		
	Very important	Life after death	Existence of God	God observes and rewards/ punishes
LATIN AMERICA				
Men	53%	45%	93%	70%
Women	69	53	98	85
Under 30 years	53	41	93	74
30-49 years	59	44	97	77
50 & older	76	69	95	83
Primary education	65	51	97	84
Secondary education	46	38	94	55
Advanced education	52	37	90	42
White collar	36	32	92	56
Blue collar	62	59	96	80
Lower income	73	54	97	86
Middle income	60	50	97	68
Upper income	36	37	93	68
AFRICA				
Men	75	67	95	81
Women	71	71	96	89
Under 30 years	68	59	93	82
30-49 years	66	73	95	86
50 & older	76	68	97	78
Primary education	76	71	96	87
Secondary education	46	54	89	80
Advanced education	42	48	81	61
White collar	77	78	91	88
Blue collar	65	70	97	89
Lower income	80	70	95	86
Middle income	69	88	97	85
Upper income	83	53	91	87

Older Adults Seen As An Active, Religious Segment Of Society

Recent Gallup survey results dispel the notion sometimes held that the 65-and-older group in the population are an inactive and disinterested segment of society.

For example 36% of these older Americans – comprising about one-fifth of the adult population – are involved in charitable activities compared to 31% of younger (under 65) adults. In addition, the proportion in this older group belonging to voluntary organizations (33%) is statistically as high as it is among the younger group (34%).

The over-65 group are also more likely to have given money to charity (71% have done so) than persons under this age (66%).

Other interesting comparisons in the attitudes and behavior of older and younger adults are:

- Older persons (79%) are far more likely than younger people (66%) to be members of a church or synagogue, to attend church in a typical week (50% against 38%) and to say religion is very important in their lives (50% do so, compared to 38% among those younger than 65).

- Older persons are as likely as younger to exercise regularly, with 48% of the 65-and-older group saying they perform some form of daily exercise, compared to 47% among the under-65 group.

- Senior citizens are more fearful of walking in their neighborhoods at night (54% compared to 43% of their younger counterparts), but they are no more likely to be fearful of walking in their communities during the daylight hours. And they are as apt as persons under 65 to feel secure in their homes.

- Persons over 65 are only about half as likely as younger adults to have been victims of assaults or burglaries during the 12-month period surveyed. The figures are 15% and 27%, respectively.

- Older persons have a better record of registering to vote (83% compared to 69%) and are far more likely to say they always vote in national elections – 57% compared to 37%.

- The GOP can claim a greater proportion of the over-65 group than the younger segment, as seen in the table:

POLITICAL AFFILIATION

	65 & older	Under 65
Republican	30%	23%
Democrat	52	45
Independent	18	32
	100%	100%

- The older group tends more to a conservative political philosophy than do persons under 65, as seen below:

POLITICAL PHILOSOPHY

	65 & older	Under 65
Right	35%	32%
Center	41	37
Left	12	21
No opinion	12	10
	100%	100%

- The older group are more likely than their younger counterparts to espouse traditional values, although the differences are not great in the case of some of the values tested. In addition, older people are less likely to favor greater social acceptance of sexual freedom and marijuana use, as seen below.

Following are the percentages of persons in the two age groups saying they would welcome each of these changes:

ACCEPTANCE OF SOCIAL CHANGES

	65 & older	Under 65
Religious beliefs playing a greater role in people's lives	88%	74%
More respect for authority	94	88
Less emphasis on working hard	23	29
Less emphasis on money	66	72
More emphasis on traditional family ties	95	92
More acceptance of sexual freedom	7	28
More acceptance of marijuana use	1	16

continued on page 5

- Any view that older persons, because of age-related health and other problems, are less content than the rest of the adult population is dispelled by results showing that 55% of the 65-and-older group say they are very happy compared to 49% of younger adults.
- Finally, the 65-and-older group is slightly more satisfied than the younger group with the way things are going in their personal lives, and hold similiar views about the way things are going in the nation, as seen below:

SATISFACTION WITH PERSONAL LIFE

	65 & older	Under 65
Satisfied	78%	74%
Dissatisfied	20	24
No opinion	2	2
	100%	100%

SATISFACTION WITH LIFE IN U.S.

	65 & older	Under 65
Satisfied	24%	23%
Dissatisfied	73	72
No opinion	3	5
	100%	100%

The findings are based on recent in-person surveys, each with 1,500 or more adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be three percentage points in either direction.

MORE TODAY ACCEPT INTERFAITH MARRIAGES

One of the most interesting chapters in the social history of America has been the decline in racial and religious prejudices. Compelling evidence that Americans are becoming more tolerant is found in the changes in the public's attitudes on interracial and interfaith marriages during the last decade and a half.

Since 1968 the proportion of Americans who say they approve of marriage between whites and non-whites has grown from 20% to 43%, while those approving of marriage between Catholics and Protestants has increased from 63% to 79%. In the case of marriage between Jews and non-Jews, the percentage has risen from 59% in 1968 to 77% at present.

The proportion who approve of marriage between Catholics and Protestants has increased by 16 percentage points in the last 15 years, from 63% in 1968 to 79% now.

A similar pattern is found in attitudes toward marriage between Jews and non-Jews, with approval up 18 percentage points.

Among the small number of Jews in the sample, opinion closely matches that of non-Jews.

EDUCATION A KEY FACTOR

One of the key factors in the growth of racial and religious tolerance has been the increase in college training. The proportion of the population with at least some college education has more than tripled since the Gallup Poll was founded in 1935. College-educated persons in every survey have been more tolerant than those without a college background.

CATHOLICS FOUND MORE TOLERANT

Interestingly, Catholics are more accepting than Protestants of interfaith and interracial marriages, as seen in the following tables:

MARRIAGE BETWEEN PROTESTANTS AND CATHOLICS

	Protestants %	Catholics %
Approve	74	89
Disapprove	13	6
No opinion	13	5

MARRIAGE BETWEEN JEWS AND NON-JEWS

	Protestants %	Catholics %
Approve	73	86
Disapprove	12	6
No opinion	15	8

MARRIAGE BETWEEN WHITES AND NON-WHITES

	Protestants %	Catholics %
Approve	38	47
Disapprove	57	46
No opinion	5	7

Views from South Africa

Does The Church Have Adequate Answers To Problems Of Today?

The church has very often been attacked for not recognizing the needs of our times, and for not adjusting and adapting to a changing social environment. How do South Africans feel about the role which the church is playing in South Africa and the function it fulfills?

It is quite obvious from the answers shown that the church does not have adequate answers to all the problems of our times. Only about half of the Whites concede that the church knows the right answers for the moral problems and needs of the individual or the problems of family life. Among Blacks and Asians the proportions are even lower. Among Whites, it is particularly the English-speaking section which criticizes the church for having lost touch with reality, whereas the Afrikaans-speaking Whites still to a larger extent recognize the authority of the church for moral problems of the individual, as well as problems of family life. The church is given more credit for looking after man's spiritual needs, but even so, quite a large proportion of all racial groups does not seem to be very satisfied with the performance of the church.

Following are the questions:

Generally speaking, do you think that your church is giving, in your country, adequate answers to. . .

A. *The moral problems and needs of the individual?*

B. *The problems of family life?*

C. *Man's spiritual needs?*

Excerpt from the Markinor South African Social Value Study – conducted in association with Gallup International among 600 Whites nationwide, 600 Blacks in metropolitan areas, 200 Coloureds in Cape Town and 200 Asians in Durban during October and November 1981.

DOES THE CHURCH HAVE ADEQUATE ANSWERS?

	Total	Whites		Blacks	Colou-reds	Asians
		Eng.	Afr.			
	%	%	%	%	%	%
The church has adquate answers to:						
• The moral problems and needs of the individual	57	48	64	52	61	22
• The problems of family life	58	46	67	43	72	25
• Man's spiritual needs	70	60	78	59	74	32

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Changing Attitudes Toward Catholics In The U.S. Today

(Speech given by George Gallup, Jr. at the Tenth Anniversary Celebration of the Catholic League for Religious and Civil Rights, May 21, 1983.)

Looking back 10 years, much has happened in the world of *attitudes* as well as *events* – both attitudes *toward* Catholics and attitudes *among* the Catholic population.

So tonight, I would like to look back – to note some of the dramatic changes that have come about in the attitudes and behavior of Catholics and among the populace as a whole; and I would like to look ahead, as well – to note some of the challenges and pitfalls facing the Catholic Church in America in the years ahead.

And, as we explore these challenges and possible pitfalls, we should bear in mind that the vitality of the Catholic Church in the future will depend not only on how it deals with external forces in society as a whole, but internal forces within the body of Catholics.

First, let's examine external forces that affect Catholicism – specifically, the levels of tolerance and intolerance in society, or the extent to which Catholics are accepted in U.S. society.

I don't have to remind anyone here that there are still many Americans today who have negative feelings about Catholics and that there continues to be social and religious prejudice toward Catholics. But there is good news from our recent surveys: The level of tolerance in this nation toward Catholics and other minority groups has risen dramatically over the last nearly half-century of polling. For example:

- Far many more Americans today say they would vote for a Catholic for President than did so in previous decades.
- Far many more Protestants today than in earlier years approve of marriages between Protestants and Catholics.
- Far fewer today than in earlier years believe Catholics have too much power in the U.S.
- Far fewer today say they can cite incidents that have made them dislike Catholics.

Prejudice toward Catholics today may be taking newer and more subtle forms, yet these findings, which reveal growing tolerance on a broad national scale, must be considered encouraging.

One key reason for the growing tolerance over the last half-century of Gallup surveys of the American public: the steadily rising level of formal education in the United States.

When the Gallup Poll was founded, in 1935, only about 7% of the adult population had a college background. The proportion today is more than three times as high. And the college-educated segment has consistently been found to be more tolerant of minority groups than have persons with less than a college education.

CATHOLICS CONSISTENTLY MORE TOLERANT IN VIEWS

It is also interesting to note that Catholics have consistently shown more tolerance than Protestants on each of the scales we have used over the years.

We've examined certain of the key external factors in society that will have an effect on the growth and vitality of the Catholic Church in the years ahead. Now, let's examine certain internal factors within the body of Catholics in America. And, in this respect, I would like to talk briefly about the relative growth of the Catholic population in the United States. This is a remarkable story!

In 1947, 20% of all adults in the U.S. said their religious preference was Catholic, according to a series of Gallup surveys at the time. In the latest surveys, the proportion who give their religious preference as Catholic is 29%. Thus the proportion of U.S. Catholics has grown by nearly one-half in the 36 years since the 1947 surveys.

Two key reasons for this growth have been the higher birth rate among Catholics and the increase in recent years in the number of Hispanics who have come to the U.S.

If we were to make a straight-line extrapolation on the basis of this trend, we could conclude that sometime in the middle of the next century, Catholics would vie

with Protestants as the dominant religion in America. And, further support for such a conclusion seems warranted when one examines the religious affiliation of young adults and teenagers. As many as one-third of teenagers, for example, give their religious preference as Catholic, a higher figure than for the adult Catholic population.

In addition to this remarkable growth pattern, another dramatic trend has developed:

For the first time in the history of this nation, the proportion of Catholics in "upscale" groups (upper income and education) matches the proportion of Protestants in these groups. In addition, a higher percentage of Catholics is currently found in the college population than is found in the total adult population.

EPIDEMIC OF 'DROPOUTS'

Certainly these trends would seem to augur well for the Catholic Church in America. But now, after presenting the *good* news, we must turn to the *bad* news. The bad news is that the Catholic Church continues to experience what is called "an epidemic of dropout Catholics."

In the May 15 issue of *Our Sunday Visitor*, Father Alvin A. Illig, Director of the Paulist Fathers' National Catholic Evangelization Association, writes:

> "During the 1970s the total U.S. population increased 11 percent while the number of active Catholics increased six percent. The number of inactive Catholics tripled during this period of time."

Father Illig continues:

> "At the parish level, most every pastor and alert parish council knows that of every 100 baptized Catholics living in the parish boundaries, about 50 of them will worship every Sunday, about 25 will worship occasionally and about 25 will not worship at all."

While the proportion of the population who give their religious preference as Catholic has grown dramatically and appears likely to continue to grow – and while Catholics appear to be becoming increasingly upscale – the strength and vitality of the Church is being constantly drained by Catholics who abandon their commitment to the Church and fall into the ranks of the inactive.

VIEWS OF CATHOLICS ON KEY ISSUES TODAY

Before suggesting various steps that might be considered as ways to deal with the epidemic of dropout Catholics, I would like to take a few minutes to examine the views of Catholics on certain key issues – and certainly an issue of primary importance to the Catholic League is the right-to-life issue.

We have asked a great number of questions on the right-to-life issue and, rather remarkably, we find the views of Catholics and Protestants are not far apart on many questions. When we examine the views of only the highly spiritually committed, we find both Catholics and Protestants to be heavily on the anti-abortion side.

Let me report to you now on one more set of findings related to this issue. In a just-completed survey we find that similar majorities of both Catholics and Protestants favor a regulation that would require federally-funded family planning clinics to notify parents when the clinic provides prescription birth control drugs and devices, such as the pill, to female children under the age of 18.

CHURCH TO SET NORMS FROM WHICH TO DEVIATE

On certain fundamental issues, the Catholic laity appear to be in sharp disagreement with the official position of the Roman Catholic Church. In this respect, it is interesting to note one of the themes that emerged from a series of studies we conducted for the Catholic Press Association: Many Catholics in America (including a significant number of devout Catholics) disagree with the Church on certain key issues, yet defend the Church's position on the grounds that the Church must stand for the ideal or norm. They want the Church to continue to set ideals or norms – to inspire and uplift mankind – while at the same time, they acknowledge the fact that humanity, in its frailty, will deviate from these ideals or norms.

What steps can be taken to reinvigorate Catholicism (as well as other religions) in the United States?

I would like to suggest five steps:

1. The development of new ministries and vocations – for persons of all ages, but particularly for young people. Young people are all charged up spiritually but sometimes have no place to go. Young people in France told Pope John Paul II that they hold to basic religious beliefs but want to know how to put their beliefs into practice. They, like their American counterparts, want to develop a sense of vocation; they want to know how to go about living out their faith.

2. Spiritual counseling: One of the key reasons for people becoming unchurched is that they cannot find a pastor, priest or rabbi with whom they can discuss their religious doubts and spiritual needs. This fact suggests that there is a need to relieve clergy of administrative roles, through lay persons, so that the clergy can be more involved in spiritual counseling.

3. Our religious institutions might also build upon the new interest across the nation in small support groups that deal with a wide range of problems. Columnist Michael McManus, who is, I believe, one of the most perceptive and effective Christian writers today, had this to say in his column, *Religion and Ethics*:

"The one difference I see between churchgoers and those with deep spiritual faith is that the latter meet frequently in small groups with others in fellowship, prayer, and mutual support. In this setting, people can see the power of prayer and make the exciting discovery that God really cares about them personally."

4. We need to strengthen programs of religious education – in the Church, in schools and in the home. The religious convictions and commitment of Americans are often weak because we are unclear about *what* we believe and *why* we believe. Therefore, how can we expect religion to have an important impact on our lives and on society? We are seeing in our nation today a rising generation – idealistic and full of religious zeal – but without spiritual direction and without a knowledge of the very basics of their faith.

Let's examine some survey findings:

As a case in point, eight in 10 Americans consider themselves Christians, but only four in 10 know who delivered the Sermon on the Mount. Fewer than half of U.S. adults can name more than five of the Ten Commandments or the four Gospels.

PRODUCING NATION OF 'RELIGIOUS ILLITERATES'

From these and other findings, I fear we must conclude that – despite the best efforts of our churches, our homes and the religious media – we are producing in America today a nation of spiritually-undernourished and religiously-illiterate youth.

Furthermore, our churches, homes and religious institutions have failed in another respect: They have not created the desire to continue one's religious education in adult years. Religious training for many comes to an abrupt halt in childhood or the early teens. We simply stop growing spiritually.

TWO-THIRDS OF YOUTH NOT RECEIVING TRAINING

But, perhaps we should not be surprised: Two-thirds of U.S. teenagers (and a like proportion of Catholic youth) say they are not receiving any form of religious education or training.

The alarm has been sounded for upgrading the quality of *secular* education, as you know from recent headlines. The time is now overdue for sounding the alarm in terms of *religious* education, which must undergird our lives and which will give our efforts and pursuits the creative energy and divine dimension they require, through both sacramental life and prayer life.

5. And another step that is clearly warranted – a greatly stepped up program of evangelization. I would like to quote Father Illig once more:

"With 19,000 Catholic parishes in the United States and 15 million inactive Catholics, it would appear that about 800 inactive Catholics live within the territorial boundaries of the average U.S. Catholic parish. Unfortunately, a large percentage of U.S. Catholic parishes still seem oblivious to this sad reality even though almost every one of the families in the parish is personally involved. To dramatize this lack of awareness and lack of practical concern, ask yourself this question: 'How much time, effort and money did my parish consciously spend to reach out in love and friendship to invite our own inactive brothers and sisters to come back home?' "

Father Illig continues:

"If five percent of the 19,000 Catholic parishes in the United States had specific plans and programs to enter into dialogue with their inactive members, I would be surprised."

What about the future of Catholicism in the U.S.? There are, of course, many *ifs*. The vitality of the Catholic Church is assured, one could argue, *if*:

- new types of ministries can be developed to appeal to young Catholics;
- more spokesmen and women for the Catholic Church are presented to the American people on television and radio;
- more Catholic youth can be given religious training in special programs in the home as well as in churches;
- active Catholics can increasingly reach out to the inactive;
- Catholics continue to move ahead with pride and confidence in being Catholics.

If these "ifs" are met – and assuming the Catholic League continues its diligent efforts to defend the religious and civil rights of Catholics – it is hard to escape the conclusion that the Catholic Church in America may experience a new era of growth and vitality in the decades ahead.

VOTE FOR A CATHOLIC FOR PRESIDENT?

	Yes %	No %	No opinion %
1983	92	5	3
1978	91	4	5
1969	88	8	4
1967	89	9	2
1965	87	10	3
1963	84	13	3
1961	82	13	5
1960	71	20	9
1959	69	20	11
1958	68	25	7
1940	62	31	7
1937	64	28	8

KEEP DEFORMED INFANTS ALIVE? U.S. PUBLIC IS EVENLY DIVIDED

The U.S. public is evenly divided on the controversial issue of whether severely handicapped or deformed infants should be kept alive or allowed to die.

In a survey conducted by the Gallup Poll, 43% of respondents say that if they had to make the decision, they would ask the doctors not to keep a badly deformed baby alive, while 40% take the opposite position.

While the nation as a whole is divided on this issue, sharp differences are found on the basis of race, religion, education and marital status:

- Persons with a college background lean heavily, 54% to 33%, toward letting a newborn child die if born with a serious deformity.
- Blacks are 2-to-1 of the opinion the baby should be kept alive.
- Catholics are somewhat more likely to favor keeping the baby alive than are Protestants.
- Married persons and women are more in favor of keeping the baby alive than are single persons and men.

The issue is now in Federal court. On one side Federal law prohibits withholding medical treatment and requires hospitals to post notices warning employees that such a practice is illegal. On the other side, many in the medical profession contend that the new government rules could lead to overtreatment of handicapped infants, merely prolonging the process of dying.

Here is the question and the key findings:

When a badly deformed baby who could live only a few years was born in a Midwest city, the parents asked the doctors not to keep the baby alive. Would you take the same position as the parents did, or not?

ALLOW DEFORMED BABY TO DIE?

	Yes	No	No opinion
	%	%	%
National	43	40	17
College education	54	33	13
High school	38	43	19
Grade school	42	42	16
Whites	45	38	17
Blacks	28	59	13
Protestants	43	38	19
Catholics	40	47	13
Married	43	41	16
Single	52	34	14

The results are based on personal interviews with 1,540 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period May 13-16.

In 6-Nation Survey

HEALTH, FAMILY NAMED AS 'MOST IMPORTANT'

Asked what is important for them among many things in the world, respondents in six nations surveyed by Gallup-affiliated organizations in each country cite "health" in first place and "family" second.

Nippon Research Center, Ltd. (the Gallup-affiliated organization in Japan) was commissioned to conduct the survey for The Youth Development Headquarters of the Prime Minister's Office of Japan. The surveys were conducted between February 23 through March 9, 1981 in all six countries.

Here is the question asked in each nation:

Among many things in the world, what is important to you? Please select as many items as you like from this list which are particularly *important to you.*

Here are the national results for the United States:

MOST IMPORTANT TO AMERICANS

Health	94%
Family	92
Love	88
Friends	73
Religion	59
Work	47
Money and property	42
Nation	38
Family name or ancestors	14

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '82.*

1. *Religion in America, 1982* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.
2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.
3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.
4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

'Squeal Rule' Favored 54% - 40%

The American public favors the so-called "squeal rule," a regulation that would require Federally-funded family planning clinics to notify parents when the clinic provides birth control drugs and devices to females under the age of 18.

Among all adults, support for the regulation outweighs opposition, 54% to 40%. However, college-educated persons, young adults (18-24 years) and single persons oppose the rule by slight margins.

Church members and regular churchgoers are more likely to favor the proposed law than are non-members and persons who do not attend church regularly.

Of particular interest is the finding that Catholics and Protestants hold similar views on this issue.

The regulation, blocked by an injunction before it was to have taken effect February 25, would have required Federally-funded clinics to notify parents within ten days if their daughters under 18 were prescribed birth control pills and other birth control drugs and devices.

ARGUMENTS PRO AND CON

Those who favor the rule argue that parents have a right to know about their teenage daughters' sexual activity. Those opposed believe teenagers who are sexually active would be frightened away from clinics if they knew their parents would be told, and that this would result in an increase in teenage pregnancies.

About 5,000 clinics nationwide would be covered by the birth control rule, and officials estimate it would affect more than 400,000 young women.

Here is the question and results:

Would you favor or oppose a regulation that would require Federally-funded family planning clinics to notify parents when the clinic provides prescription birth control drugs and devices, such as the pill, to female children under the age of 18?

'SQUEAL RULE'

	Favor %	Oppose %	No opinion %
National	54	40	6
18-24 years	46	52	2
25-29 years	45	45	10
30-49 years	55	38	7
50-64 years	57	39	4
65 and older	65	25	10
College education	45	52	3
High school	56	37	7
Grade school	65	27	8
Married	56	39	5
Single	43	51	6
Church members	58	36	6
Non-members	46	47	7
Regular churchgoers	61	34	5
Non-regular	50	43	7
Protestants	57	38	5
Catholics	58	37	5
Men	53	39	8
Women	56	40	4

The results are based on in-person interviews with 1,509 adults, 18 an older, conducted in more than 300 scientifically selected localities across the nation during the period April 15-18.

For results based on a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be three percentage points in either direction.

To be published SOON!

'THE RELIGIOUS WORLD OF AMERICAN TEENAGERS'

A new report, THE RELIGIOUS WORLD OF AMERICAN TEENAGERS, will soon be published by The Gallup Organization, Inc. and the Princeton Religion Research Center.

This report, which presents the results of surveys conducted over the last 6 years by the GALLUP YOUTH SURVEY, offers a unique look at the religious beliefs and practices of American teenagers, as well as their views toward the role of religion in society.

The findings will be examined in the context of teenage attitudes and behavior in general and will include:

- Demographic breakdowns
- Trends
- Charts

The cost of this report is $25.00. However, if ordered before August 1, the cost will be only $20.00, including postage and handling.

Send your check or money order to the Princeton Religion Research Center, Box 310, Princeton, N.J. 08540. If you prefer, we will bill you when we fill your order.

Canadians Today More Tolerant Of Interracial, Interfaith Marriages

Over the last 15 years there has been a steadily increasing tolerance in the attitudes of Canadians toward interracial and interfaith marriages.

The sharpest increase is in approval of marriages between whites and blacks – 70% today compared with only 36% in 1968.

Catholic and Protestant marriages continue to be the most acceptable – 84% today compared with 61% in 1968.

On marriages between Jews and non-Jews, 77% give general approval today compared with 52% 15 years ago.

The question, asked in a survey conducted in March with 1,050 adults, 18 years of age and over, in personal in-home interviews:

In general, do you approve or disapprove of marriages between Catholics and Protestants? Jews and non-Jews? whites and blacks?

The current views of Canadians closely parallel those of Americans on marriages between Catholics and Protestants and Jews and non-Jews.

A sharp difference, however, is noted between the views of the people of these two nations on marriages between whites and blacks, as seen in the following table:

CATHOLICS AND PROTESTANTS

	Approve
Canadians	84%
Americans	79

JEWS AND NON-JEWS

	Approve
Canadians	77%
Americans	77

WHITES AND BLACKS

	Approve
Canadians	70%
Americans	43

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How Do Americans Nourish And Strengthen Their Religious Faith?

PRINCETON, N.J. – How do Americans nourish and strengthen their religious faith? This question was asked in a major survey on Americans' beliefs about Jesus Christ, undertaken on behalf of Dr. Robert H. Schuller, Senior Pastor of the Crystal Cathedral of Garden Grove, California, by the Gallup Organization.

From a list of 17 items, survey respondents most frequently chose prayer and helping others.

Next most often cited are attending religious services, reading the Bible, followed by listening to sermons or lectures, meditation, taking walks and seeking to commune with nature.

Next most frequently named are receiving Holy Communion, watching religious TV programs, reading religious books other than the Bible, praying in a group, and seeking out fellow Christians.

These responses are followed by praying with others for spiritual healing, reading religious magazines, reading the Bible in a group, evangelizing, and spiritual counseling.

Only 9% indicated they did none of these or did not express an opinion.

Survey participants were handed a card with these 17 items listed and asked this question:

What sort of things, if any, do you do to nourish or strengthen your faith?

Here are the national results:

WHAT DO TO STRENGTHEN FAITH?

Pray alone	59%
Help others	51
Attend religious services	44
Read the Bible	39
Listen to sermons or lectures	36
Meditation	32
Take walks, commune with nature	31
Receive Holy Communion	29
Watch religious TV programs	21
Read religious books other than Bible	21
Pray in a group	19
Seek out fellow Christians	17
Pray with others for spiritual healing	14
Read religious magazines	13
Read Bible in a group	12
Evangelize, encourage others to accept Jesus	11
Spiritual counseling	8
None of the above	6
Don't know/no answer	3

CATHOLICS LESS LIKELY TO SELECT MOST ITEMS

Catholics are less apt than Protestants to choose most of the 17 items on the list. Catholics, however, are about as likely as Protestants to select attending religious services, communing with nature and meditation. They are more likely to choose receiving Holy Communion as a way to nourish and strengthen their faith.

Here is the comparison:

	Prot. %	Cath. %
Pray alone	67	58
Help others	57	49
Attend religious services	48	50
Read the Bible	52	24
Listen to sermons or lectures	42	33
Meditation	36	30
Take walks, commune with nature	32	30
Receive Holy Communion	30	39
Watch religious TV programs	29	14
Read religious books other than Bible	25	16
Pray in a group	24	16
Seek out fellow Christians	24	9
Pray with others for spiritual healing	18	9
Read religious magazines	16	10
Read Bible in a group	16	10
Evangelize, encourage others to accept Jesus Christ	15	6
Spritual counseling	11	6
None of the above	2	5
Don't know/no answer	3	1

The survey results are based on in-person interviews with 1,509 adults, 18 and older, conducted in more than 300 scientifically selected localities in December, 1982.

Many British View Church As 'Outmoded' And 'Out Of Touch'

Two out of every five adults in Great Britain feel that the Church urgently needs to change its image. The most common criticisms are that it is out of touch, has outdated and unnecessarily rigid attitudes and is "fairly irrelevant."

These findings are based on a recent Gallup survey conducted for the Bible Society. The survey also shows:

- Only 15% attend a weekly service while 56% never go at all or attend only for weddings, funerals and Christenings.
- 81% of the population have a Bible in the home, but about half claim never to have opened it.
- A third of the 20% of people who say they never attend church feel that God is important in their lives while 18% of non-churchgoers accept the Bible as "God's message to all mankind."
- One-fifth of the 1,136 people interviewed say the church needs more contact with the community, should increase its efforts to interest and attract young people and should be aiming its message more at non-attenders.
- Almost an equal number would prefer less dogmatism on matters like divorce, contraception and suicide, and criticize services as too boring, sermons as too serious and congregations as pompous and unfriendly.

The Rev. Tom Houston, Executive Director of the Bible Society, said the purpose of the survey was to provide evidence of the religious state of England before the visits of Luis Palun, an Argentinian-born evangelist, later this year, and Billy Graham in 1984.

Here are key findings:

KEY FINDINGS FROM BIBLE SOCIETY SURVEY

* *Is there a Bible in your home*?

Yes	81%
No	17
Unsure	2

* *Do you personally own a Bible*?

Yes	62%
No	37
Unsure	1

* *How often in the past year have you personally read anything from the Bible*? (Excluding church services)

Several times a week	8%
About once a week	4
About once a month	3
Several times in past year	13
About once in past year	10
Longer ago	26
Never read Bible	35

* *Attendance at a place of worship*:

At least once a week	15%
Once or twice a month	7
Several times a year	15
About once a year	8
Christenings, weddings and funerals only	36
Never or practically never	20

Note: Some columns do not add to 100% due to rounding.

CLERGY RATED HIGHEST ON HONESTY IN NEW SURVEY

Of 24 occupations studied, the public rates clergymen and pharmacists highest in terms of their perceived "honesty and ethical standards."

Clergymen, as in each of the earlier surveys, come out at the top of the scale, with 64% of respondents giving them a very high or high rating. Next are pharmacists or druggists, with a 61% positive rating.

Following closely are medical doctors, dentists, college teachers, engineers, and policemen, with positive scores ranging from 53% to 42%.

In the next tier are bankers, TV reporters or commentators, funeral directors, newspaper reporters and lawyers, with ratings from 38% to 24%.

Ten occupational groups are given very high or high ratings by 19% to 12%. These are stockbrokers, business executives, Senators, building contractors, local political officeholders, Congressmen, realtors, state political officeholders, insurance salesmen, and labor union leaders.

Advertising practitioners and car salesmen occupy the last two positions, receiving positive ratings from 8% and 6% of survey respondents, respectively.

6 In 10 Evangelicals Back Freeze

A national survey of evangelical Christians shows that six in 10 support a proposal for an immediate, verifiable freeze on the testing, production and deployment of nuclear weapons by the United States and the Soviet Union.

A total of 60% of evangelicals surveyed back such a freeze, while 18% express opposition. Endorsement in the overall poll of a mutual freeze is 75%, 15 percentage points higher than among evangelicals.

These findings are from a larger survey of 1,540 adults conducted by the Gallup Organization, Inc. for the National Association of Evangelicals. There are estimated to be more than 40 million evangelicals in the United States.

Seventeen percent of the total survey, or 358 respondents, were identified as evangelicals using the survey's criteria, which included belief in Biblical literalism, a conversion experience and a commitment to evangelism. The margin of error in a group the size of the evangelical sample is 7 percentage points.

VIEWS SIMILAR TO TOTAL SAMPLE

Evangelical attitudes are generally found to be similar to those of the entire sample. For example, 38% of evangelicals say they believe the Soviet Union holds nuclear superiority over the United States, while 36% of all respondents say the same.

Also, 41% of evangelicals say they approve of President Reagan's handling of the nuclear arms issue, against 43% in the overall survey. Evangelicals are somewhat less likely than all respondents to disapprove, by 26% and 34%, respectively.

Fifteen percent of evangelicals and 22% of the larger sample say the United States should undertake a freeze even if the Soviet Union refused while 67% of evangelicals and 68% of the general survey are opposed.

QUESTIONS AND FINDINGS

Following are the questions and the findings:

Would you favor or oppose an agreement between the United States and the Soviet Union for an immediate, verifiable freeze on the testing, production and deployment of nuclear weapons?

BILATERAL NUCLEAR FREEZE

	Total	Evangelicals	Non-evangelicals
Favor	75%	60%	78%
Oppose	16	18	16
No opinion	9	22	6
	100%	100%	100%

Would you favor or oppose a freeze on the testing, production and deployment of nuclear weapons at this time if the Soviet Union does not agree to a freeze?

UNILATERAL NUCLEAR FREEZE

	Total	Evangelicals	Non-evangelicals
Favor	22%	15%	23%
Oppose	68	67	68
No opinion	10	18	9
	100%	100%	100%

Do you think the Soviet Union will or will not agree to on-site inspection of nuclear weapons in their nation?

WILL SOVIET UNION AGREE TO ON-SITE INSPECTION?

	Total	Evangelicals	Non-evangelicals
Will	10%	6%	11%
Will not	78	76	79
No opinion	12	18	10
	100%	100%	100%

In your opinion, which of the following increases the chances of a nuclear war more – a continuation of the nuclear arms buildup here and in the Soviet Union, or the U.S. falling behind the Soviet Union in nuclear weaponry?

WHICH INCREASES CHANCES OF NUCLEAR WAR MORE?

	Total	Evangelicals	Non-evangelicals
U.S. falling behind	51%	54%	50%
Continuation of arms race	31	19	34
No opinion	18	27	16
	100%	100%	100%

At the present time, which nation do you feel is stronger in terms of nuclear weapons, the United States or the Soviet Union – or do you think they are about equal in nuclear strength?

WHICH NATION STRONGER?

	Total	Evangelicals	Non-evangelicals
Soviet Union	36%	38%	35%
United States	16	16	16
About equal	34	23	37
No opinion	14	23	12
	100%	100%	100%

How likely do you think we are to get into a nuclear war within the next ten years – very likely, fairly likely, fairly unlikely, or very unlikely?

HOW LIKELY TO GET INTO NUCLEAR WAR?

	Total	Evangelicals	Non-evangelicals
Very likely	13%	18%	12%
Fairly likely	21	23	21
Fairly unlikely	31	21	33
Very unlikely	26	22	27
No opinion	9	16	7
	100%	100%	100%

Do you approve or disapprove of the way President Reagan is dealing with the nuclear arms situation?

REAGAN HANDLING?

	Total	Evangelicals	Non-evangelicals
Approve	43%	41%	44%
Disapprove	34	26	35
No opinion	23	33	21
	100%	100%	100%

Do you think a person can be a good Christian and still support the possession of nuclear weapons for only defensive purposes, or not?

BE GOOD CHRISTIAN AND SUPPORT POSSESSION?

	Total	Evangelicals	Non-evangelicals
Yes, can be	77%	72%	78%
No, cannot	13	13	13
No opinion	10	15	9
	100%	100%	100%

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with Princeton Religion Research Center.

CHURCH ATTENDANCE IN CANADA REMAINS FAIRLY STEADY AT 36%

Church attendance in Canada, on a typical May Sunday, has remained fairly steady over the past four years, and now stands at 36%.

The following table shows the trend, based on surveys conducted by The Canadian Institute of Public Opinion (The Gallup Poll of Canada).

Did you, yourself, happen to attend church or synagogue in the last seven days?

CHURCH/SYNAGOGUE ATTENDANCE

	Total %	Catholic %	Protestant %
1983	36	51	27
1982	35	48	27
1981	37	51	29
1980	35	50	26
1970	44	65	28
1965	55	83	32
1957	60	87	43

Attendance is highest in the Atlantic Provinces (53%) and lowest in British Columbia (21%). Women, those 50 years or older, and persons whose formal education ended at the grade school level are more likely to have attended within the past week:

	ATTENDANCE MAY, 1983
Atlantic	53%
Quebec	49
Ontario	28
Prairies	29
British Columbia	21
Men	33
Women	38
18-29 years	25
30-49 years	35
50 & older	47
University education	33
High School	34
Grade School	48

Personal, in-home interviews were completed with 1,050 adults, 18 years of age and over, during the first week of May. For a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4 percentage points in either direction.

Majority Of Catholics Favor Permitting Priests To Marry

By almost a 2-to-1 ratio, American Catholics favor permitting priests to marry and continue to function as priests.

In a recently-conducted Gallup survey, 58% of Catholic rank-and-file said they favor married priests, while 33% are opposed to such a move and 9% do not express an opinion.

In the survey, the strongest support for married priests is found among younger survey respondents (18 to 29 years old), college graduates, and single persons – groups from which priestly vocations have come in the past.

In addition, women, persons 30 to 49 years old, high school graduates, those from upper-income homes, persons living in households in which the chief wage earner is employed in business, the professions, or in blue-collar jobs, all support married priests by at least a 2-to-1 margin.

This question was asked of Roman Catholics:

Would you favor or oppose allowing Catholic priests to marry and continue to function as priests?

Following are the findings by key Catholic population groups:

MARRIED PRIESTS

	Favor %	Oppose %	No opinion %
Total	58	33	9
Men	54	35	11
Women	62	30	8
18-29 years	70	24	6
30-49 years	61	29	10
50 & older	46	44	10
College graduate	69	24	7
College incomplete	60	33	7
High school graduate	61	30	9
Less than high school graduate	48	40	12
Family income:			
$40,000 & over	67	26	7
$30,000-$39,999	65	30	5
$20,000-$29,999	61	31	8
$10,000-$19,999	54	35	11
Less than $10,000	50	37	13
East	61	32	7
Midwest	53	34	13
South	58	34	8
West	57	33	10

The findings are based on in-person interviews with 1,326 Roman Catholic adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation between April 15 and May 16.

For results based on a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

The National Federation of Priests' Councils (NFPC), an all-celibate organization representing priest senates across the country, and the Corps of Reserve Priests United for Service (CORPUS), a national organization of mostly married priests willing to serve the Church, jointly sponsored the survey.

CANADIANS BELIEVE CHURCHES SHOULD KEEP OUT OF POLITICS

By a 5-to-4 ratio, Canadians lean to the view that churches should not express opinions on day-to-day political and social matters.

Catholics and Protestants hold almost identical views on the matter.

Here are the results, based on a survey conducted by The Canadian Institute of Public Opinion (The Gallup Poll of Canada):

CHURCHES KEEP OUT OF POLITICAL/SOCIAL MATTERS?

	Keep out %	Express views %	No opinion %
Total	50	41	9
Catholic	51	40	9
Protestant	51	42	8

Results to this question have remained stable over the past fifteen years. In 1968, 52% believed churches should keep out of non-religious matters while 40% felt they should express their views.

The latest results are based on personal, in-home interviews with 1,050 adults, 18 years of age and over, conducted during the first week of May. For a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4 percentage points in either direction.

Teens Think They Should Have Decision On Churchgoing At 16

A majority of teenagers believe that at age 16 they should be allowed to choose for themselves whether or not to go to church.

Younger teenagers suggest that this decision can be made wisely by age 15. Protestant youth and regular church attenders believe the decision should be made after the age of 16, but Catholic teenagers and those who do not attend church regularly say that church attendance can be determined at age 15.

Here is the question:

How old do you believe the average teenage girl (boy) should be before she (he) decides whether or not to go to church?

Here are the median ages given by key groups:

AGE TO DECIDE ON CHURCH	Median Age
All teenagers	16
16-18 years	16
13-15 years	15
Boys	16
Girls	16
Protestants	16
Catholics	15
Regular churchgoers	16
Non-regular churchgoers	15

By way of comparison, here are the views of teens for minimum ages in other areas of life:

TEENS' SUGGESTIONS FOR MINIMUM AGES
(Median estimates of all teenagers)

	Median Age
Girls can choose all their own clothes	13
Boys can choose all their own clothes	14
Girls can wear eye shadow	14
Can go out on dates (both sexes)	15
Girls can wear lipstick	15
Can stay out after 11 p.m. on weekends (both sexes)	16
Minimum age for being a licensed driver	16
Can have own car	17
Boys can grow beard or mustache	17
Minimum voting age	18
Can marry without parents' permission	18
Minimum drinking age	19

These Gallup Youth Survey findings are based on telephone interviews with a representative national cross-section of 506 teenagers, 13 through 18, conducted from January to March.

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How Can Churches Better Serve?

PRINCETON, N.J. – How can the churches of America better serve the people of this nation – both the churched and the unchurched?

The public's responses to a question posed in a recent survey shed some light on this vital subject. The question was part of a survey on Americans' beliefs about Jesus Christ conducted by The Gallup Organization for Dr. Robert Schuller, Senior Pastor of The Crystal Cathedral of Garden Grove, California.

The answers to this question provide a valuable guide to clergy of all faiths. Analysis of the results in terms of the level of importance placed on religion by survey respondents provides insight not only into ways of maintaining the involvement of the churched but also ways to reach out to those who are presently religiously unaffiliated or disinterested.

The question:

In which of these ways, if any, would you like to see churches better serve you? (Survey respondents were handed a card with 8 items.)

Eight persons in 10 (78%) cited one or more ways the churches could better serve them. Here are the national findings:

WAYS CHURCHES CAN SERVE BETTER

Help you put your faith into practice	37%
Enable you to deepen your relationship with Jesus Christ	35
Shed light on issues such as the problems of suffering, death, and dying	33
Help people to be more effective parents	32
Enable you to serve others better	31
Develop greater use of your gifts or talents	21
Help you in your prayer life	19
Through counseling with prayer	16
Other responses	1
None	8
Don't know	14
	247%*

**Total adds to more than 100% due to multiple responses.*

A total of 85% of persons who say religion is "very important" in their lives cite one or more ways churches can be helpful to them. Most frequently cited by this group are: "enable you to deepen your relationship with Jesus Christ" (46%) and "help you put your faith into practice" (45%).

A total of 78% of those who say religion is "fairly important" offer one or more ways churches can be of greater service to them. This group most often names "shed light on issues such as the problems of suffering, death and dying" (37%).

Almost half (48%) of survey respondents who say religion is "not very important" name things churches can do to help them. Most often cited are "help people to be more effective parents."

IMPORTANCE OF RELIGION

	Very important %	Fairly important %	Not very important %
Help you put your faith into practice	45	31	15
Enable you to deepen your relationship with Jesus Christ	46	25	10
Shed light on issues such as the problems of suffering, death and dying	35	37	19
Help people to be more effective parents	35	31	22
Enable you to serve others better	35	31	14
Develop greater use of your gifts or talents	22	20	14
Help you in your prayer life	25	13	6
Through counseling with prayer	22	10	6
Other responses	2	1	2
None	5	6	25
Don't know	10	16	27
	282%*	221%*	160%*

**Totals add to more than 100% due to multiple responses.*

Drug Abuse: Top Teen Problem

Teenagers, according to the latest Gallup Youth Survey, say drug abuse is the biggest problem facing their generation. Concern about the impact of drugs has risen from 27% in 1977, when teenagers also named it as the biggest problem facing their generation, to 35% in 1983.

Since 1977, however, the nature of the problem may have changed. Gallup Youth Surveys have shown a steady decline over the years in teenage acceptance of proposals to legalize marijuana or to decriminalize its possession in small amounts. In 1977 teenagers saw drugs as a part of the generation gap and a symbol of their generation's uncertainty in coping with the world around them.

Younger teenagers, 13 to 15 years old, are particularly concerned about drug abuse, with 42% naming it as the biggest problem, in comparison to 28% of the older teenagers. Young women show somewhat greater concern than young men about drug abuse by a margin of 38% to 31%.

UNEMPLOYMENT SEEN AS NO. 2 PROBLEM

In the current survey teenagers also name other kinds of problems as being important to their generation. Unemployment, named by 16% of the teenagers, ranks as the No. 2 problem facing the current generation. In 1977, only 6% said that poor job prospects were a problem. Those who will soon be entering the job market are particularly concerned about unemployment, with 22% of the teenagers, 16 to 18, naming it as the leading problem.

Alcohol abuse is the third leading area of concern and is named by one teenager in 10 (10%). Alcohol abuse also ranked third in 1977 when it was named by 7%. Peer pressures (8%) rank fourth – and often consist of pressures felt by teenagers from their friends to break the rules and to experiment with drugs or alcohol.

GOOD NEWS SEEN IN FINDINGS

The good news about today's generation may be that teenagers no longer feel the pressure of alienation from their parents. Only 5% now cite lack of communication or getting along with their parents as their biggest problem. By contrast, in 1977 one teenager in five (20%) said a breakdown in parental communications and relations was the major problem facing their generation.

Today's teenagers still face many problems, but at least now they may not have to deal with parental alienation at the same time. By the same token, citation of problems in growing up or finding one's purpose in life has declined from 6% in 1977 to only 1% in 1983.

FEW CITE PROBLEMS RELATED TO SCHOOLS

Problems in school are cited by only one teenager in 20 (5%) and an additional 1% express concern about school drop-outs.

Fear of war is named by 4%. This fear was cited by less than 1% in 1977.

Economic problems such as inflation are named by only 2%, and 1% cite the specific economic problem of financing their college education.

In 1977 smoking and job boredom were each cited by 3% of the teenagers, but in 1983 each is mentioned by fewer than 1% of the nation's teenagers as their generation's leading problem.

DETAILS OF SURVEY

The question was asked as follows:

What do you feel is the biggest problem facing people your age?

The results reported are based on telephone interviews with a representative national cross-section of 508 teenagers conducted from April to June.

BIGGEST PROBLEM FACING TEENAGERS

	1983 %	1977 %
Drug abuse	35	27
Unemployment	16	6
Alcohol abuse	10	7
Peer pressures	8	5
Getting along with parents	5	20
School problems	5	3
Fear of war	4	*
Career doubts and uncertainty	3	3
Economic problems	2	3
Financing college	1	*
Problems in growing up/ Finding purpose in life	1	6
School drop-outs	1	*
Miscellaneous	4	12
Don't know	18	14
	113%**	106%**

* *Less than 1%.*

** *Totals add to more than 100% due to multiple responses.*

Confidence In Church Is Highest

The public's confidence in the nation's most important institutions is no higher today than it was a decade ago, in the days of Watergate. In the case of some of the institutions tested, confidence has actually fallen since 1973.

Institutions now accorded about the same degree of public confidence as 10 years ago include: The church or organized religion, the U.S. Supreme Court, newspapers, big business, and organized labor.

On the other hand, the public schools, Congress, and television now receive markedly lower confidence ratings than in the earlier survey.

RELIGION RATED HIGHEST

Today, as in each of the previous surveys, the Church or organized religion is the highest rated institution tested, with 62% of survey participants saying they have "a great deal" or "quite a lot" of confidence in it. In 1973, 66% expressed a similar amount of confidence in the Church.

Next in the current survey is the military, with 53% saying they have a high degree of confidence, followed by banks and banking (51%).

In the next tier are the U.S. Supreme Court (42%), the public schools (39%), and newspapers (38%). Congress and big business each receives positive confidence ratings from 28% of the public.

The last two institutions on this year's list are organized labor (26%) and television (25%). In the 1973 survey organized labor was favorably rated by 30% of the public, and television by 37%.

Here is the question asked and highlights of the trend:

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one – a great deal, quite a lot, some, or very little?

CONFIDENCE IN INSTITUTIONS

(Percent saying "great deal" or "quite a lot")

	1983 %	1981 %	1979 %	1977 %	1975 %	1973 %
Church or organized religion	62	64	65	64	68	66
Military	53	50	54	57	58	NA
Banks and banking	51	46	60	NA	NA	NA
U.S. Supreme Court	42	46	45	46	49	44
Public schools	39	42	53	54	NA	58
Newspapers	38	35	51	NA	NA	39
Congress	28	29	34	40	40	42
Big business	28	20	32	33	34	26
Organized labor	26	28	36	39	38	30
Television	25	25	38	NA	NA	37

SCHOOLS' RATING REFLECTS COMMISSION'S FINDINGS

The sharp decline in confidence in the public schools, from 58% in the 1973 survey to 39% at present, comes at a time of widespread public dissatisfaction with public education. This loss of confidence was recently reflected in the findings of the bipartisan National Commission on Excellence in Education. The commission's report concluded, "The educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and as a people."

YOUNG ADULTS' VIEWS OFFER LITTLE CAUSE FOR OPTIMISM

The current views of young adults (18-29 years old) offer little cause for optimism for the immediate future. The proportion of young people expressing a high degree of confidence is no higher than that of persons 30 and over in the case of five of the institutions tested, and in some cases is lower.

The following table shows the percentages of adults in each of three age groups expressing a great deal or quite a lot of confidence in the institutions tested, ranked from the highest to lowest on the basis of the total sample:

CONFIDENCE IN INSTITUTIONS

(Percent saying "great deal" or "quite a lot")

	18-29 years %	30-49 years %	50 & older %
Church or organized religion	55	61	69
Military	49	49	58
Banks and banking	46	44	59
U.S. Supreme Court	47	42	38
Public schools	34	40	40
Newspapers	45	34	36
Congress	29	25	30
Big business	31	24	29
Organized labor	36	22	22
Television	23	25	24

The results are based on in-person interviews with 1,497 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period August 5-8.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

Study Shows Growing Tolerance

One of the more dramatic developments in the political scene over the past quarter century has been the growing willingness of the electorate to say they would vote for a Catholic, a Jew, a woman, or a black for president.

In 1958, 68% of the public said they would vote for a well-qualified man if he happened to be a Catholic; today the proportion is 92%.

In 1958, 62% indicated they would vote for a qualified Jewish presidential candidate; the current figure is 88%.

In 1958, 52% said they would have no trouble voting for a woman for president; in the latest survey 80% express the same view.

In terms of their willingness to support a black man for president, the proportion vaulted from 38% in 1958 to 77% in 1978, a level maintained in the current survey.

ATHEISTS, HOMOSEXUALS SEEN NOT ACCEPTABLE

While the barriers of race, religion and sex have fallen dramatically during the last generation, the survey offers evidence that not all political discrimination has disappeared. Only 42% of respondents, for instance, say they would be willing to vote for an atheist for president while even fewer, 29%, would support a homosexual. Although it still lacks majority backing, the concept of an atheist for president has grown far more acceptable now than it was in 1958, when merely 18% of respondents indicated they would be willing to vote for an atheist.

The question of a homosexual for president was not asked in 1958; five years ago 26% said they would vote for a homosexual, statistically indistinguishable from the 29% who now express this opinion.

These questions were asked:

Between now and the political conventions of 1984 there will be discussion about the qualifications of presidential candidates – their education, age, religion, race and so on.

If your party nominated a woman for president, would you vote for her if she were qualified for the job?

If your party nominated a generally well-qualifed man for president and he happened to be a black (Catholic, Jew, atheist, homosexual), would you vote for him?

The following table shows the latest findings and the trends since 1958 in the proportions of Americans who say they would vote for a member of each of the groups studied:

PREJUDICE IN POLITICS

(Percent who would vote for each)

	1983 %	1978 %	1958 %
Catholic	92	91	68
Jew	88	82	62
Woman	80	76	52
Black	77	77	38
Atheist	42	40	18
Homosexual	29	26	NA

OPPOSITION FROM OLDER, LESS-EDUCATED SEGMENT

In the case of the groups studied, greater opposition in the current survey is found on the part of older Americans and those with little formal education, as seen below:

By Age

	18-29 years %	30-49 years %	50-64 years %	65 & older %
Catholic	94	95	89	88
Jew	91	88	87	82
Woman	89	83	72	68
Black	86	80	74	64
Atheist	57	46	30	23
Homosexual	40	31	22	13

By Education

	College education %	High school %	Grade school %
Catholic	96	93	81
Jew	95	89	71
Woman	87	80	69
Black	85	78	59
Atheist	54	43	16
Homosexual	42	27	12

The latest findings are based on in-person interviews with 1,517 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period April 29-May 2.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

8 In 10 Favor Prayer Amendment

An overwhelming majority of Americans favor a Constitutional Amendment that would permit voluntary group prayer in public schools.

Among the eight in 10 (82%) who have followed the pros and cons of the debate over prayer in public schools, 81% say they favor the proposed Amendment while 14% oppose it and 5% are undecided.

Public support for such an Amendment has remained firm over the 15 months since President Reagan first proposed it. A May 1982 survey showed 78% of the aware group (also 82% in that survey) in favor of the Reagan proposal, 16% opposed and 6% with no opinion.

Nearly half of the aware group (48%) say they strongly favor the proposed Amendment, while 33% express mild support. On the disapproval side, 7% say they strongly oppose the Amendment, while 7% express mild opposition.

The President's proposed Amendment states:

"Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer."

Organized group prayer in public schools effectively came to an end in 1962 after the Supreme Court ruled it violated the First Amendment.

All persons in the survey were first asked this question:

Have you heard or read about a proposed Amendment to the U.S. Constitution that would allow voluntary prayer in the public schools?

Eight in 10 (82%) replied in the affirmative. This "aware" group was asked:

Do you favor or oppose this proposed Amendment? *How strongly do you favor (oppose) this proposed Amendment – very strongly, fairly strongly, or not at all strongly*?

Here are the national findings:

VOLUNTARY SCHOOL PRAYER
(Based on aware group)

Favor – Total		81%
Very strongly	48%	
Fairly strongly	29	
Not at all strongly	4	
Oppose – Total		14
Not at all strongly	2	
Fairly strongly	5	
Very strongly	7	
No opinion		5
		100%

Here are the results by key population groups:

VOLUNTARY SCHOOL PRAYER
(Based on aware group)

	Favor %	Oppose %	No opinion %
Total	81	14	5
Men	79	16	5
Women	83	12	5
Whites	79	15	6
Non-whites	91	7	2
18-29 years	77	18	5
30-49 years	79	15	6
50 & older	85	10	5
College education	72	21	7
High school	84	11	5
Grade school	94	5	1
Catholics	84	10	6
Protestants	84	11	5
Baptists	91	6	3
Methodists	82	11	7
Republicans	85	10	5
Democrats	81	14	5
Independents	77	16	7
East	81	16	3
Midwest	85	10	5
South	86	9	5
West	67	25	8

HOME SEEN AS KEY TRAINING GROUND

Although the public overwhelmingly favors permitting voluntary prayer in schools, the prevailing opinion among all groups and faiths is that the home is more important than either the church or schools in the religious training of children.

Currently 80% say the home is most important in the religious and spiritual development of a child while 15% name the church and only 2% name the schools.

The results are based on in-person interviews with 1,567 adults, 18 and older, conducted in more than 300 scientifically selected locations across the nation during the period July 22-25.

For results based on a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

'Religion In America, 1984' Report To Offer Steps For Church Growth

With recent surveys revealing a surge of interest among Americans in religious and spiritual matters, as well as growing involvement in a variety of religious activities, the challenge for churches in the immediate years ahead is to channel this new interest into solid religious commitment.

But before churches can develop the appropriate strategies, they need to be aware of the current levels of religious belief, practice and knowledge among Americans. The new report, RELIGION IN AMERICA, 1984, is designed to provide solid, actionable information of this kind.

Here are some of the key sections in the 1984 report to be published this winter by the Gallup Organization:

- PRACTICAL WAYS TO STRENGTHEN THE CHURCHES. The steadily increasing availability of survey data on religion point to practical ways to strengthen religious commitment and reach the unchurched.
- ANALYSIS OF CHURCH ATTENDANCE AND CHURCH MEMBERSHIP. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding services for this purpose. The data in this section include trends in churchgoing and church membership by major faiths and denominations.
- PROFILES OF MAJOR FAITHS AND DENOMINATIONS. The religious preferences of more than 40,000 Americans surveyed during 1983 are examined in terms of age, sex, race, level of education, region and many other background characteristics.
- THE RELIGIOUS WORLD OF AMERICAN TEENAGERS. An in-depth examination of the religious beliefs, practices and knowledge of this important segment of the population, who will have much to do with the shape of religion in the immediate years ahead.
- UPDATES OF OTHER LONG-TERM GALLUP TRENDS IN RELIGION. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S. They include not only church attendance, membership, and religious preference, but also basic religious beliefs, the importance placed on religion, and confidence in organized religion.

HOW TO ORDER
RELIGION IN AMERICA, 1984

Religion In America, 1984 can be ordered from the Gallup Organization, P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

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